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PROFESSOR EDWARD SCRIBNER AMES.
Author of "The Psychology of Religious Experience."

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1. Instead of following the *Uniform* lessons which are rapidly being abandoned by the best schools in favor of the *Graded* series, Dr. Willett will cooperate with the publishers of the *Bethany Graded Lessons* in producing a course for young people's and adult classes, on constructive lines, in the field of Old Testament Prophecy. There is intense human interest today in those ancient prophets—the moral leaders of Israel.

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2. The other change in Dr. Willett's department is that while in the past the lessons have been prepared mainly as an aid to teachers, in the coming year they will be prepared for both pupils and teacher. Instead of the plain narrative form there will be variety of treatment, the use of questions and other pedagogical devices for giving point to each lesson. Dr. Willett will bring into use that well-known teaching gift which makes his university class room so constantly popular.

The publishers of The Christian Century propose to supply classes of six or more with weekly copies of the paper at \$1 per year for each copy, or 30 cents per quarter. This, when one thinks of it, is an extraordinary offer. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in The Christian Century. The papers distributed to the class on Sunday will contain the lesson for the following Sunday.

Send your order through the regular Sunday-school Treasurer if you wish to pay quarterly; or deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Editorial

Mr. Lloyd George a Disciple

A Baptist paper reports the baptism of the daughter of Mr. Lloyd George, Chancellor of the British Exchequer. The paper says Mr. George is a Baptist and leaves the reader to infer that the young woman's baptism was administered in a Baptist church. This is a mistake. Mr. Lloyd George affiliates with the Baptists in London, but his membership is held in a Disciples' church at his home in Wales. Our English correspondent, Rev. Leslie W. Morgan, sends to *The Christian Century* a clipping from the London Daily News, giving the report of the baptism to the Chancellor's daughter. The account is as follows:

There was a crowded congregation at the Berea Disciples' Church, Criccieth, on Sunday night, when five young people, including Miss Lloyd George, the Chancellor of the Exchequer's daughter, were admitted into membership by baptism. The opening part of the service was conducted by Mr. Williams, and the Scriptural lesson was read by Mr. Lloyd George. The rite of baptism by immersion was administered by Mr. Richard Lloyd, the Chancellor's uncle, who has, with Mr. William Williams, been joint pastor of Berea for fifty-two years.

The two aged "pastors" are no doubt the teaching elders of the congregation, holding their office according to the custom of the "older brethren" of Great Britain, after whose order the Berea church is probably constituted.

Theodore Parker

Last week a series of special gatherings in the city celebrated the anniversaries of Theodore Parker, the eminent thinker and preacher of Boston a half-century ago. There was assembled in this city a conspicuous company of leaders in liberal religious thought in honor of the event. Meetings were held in several different halls, and in a number of the churches appreciative reference was made to the influence of Parker upon religious and social thought in America. The climax of the celebration was reached on Thursday evening at a banquet held at the Auditorium, at which time about five hundred people, representing many different organizations and interests, listened to addresses from President Hamilton of Tufts College, Judge Mack of Chicago, Miss Jane Addams of Hull House, Mrs. Ella Flagg Young, Superintendent of Public Schools in Chicago, Mr. Edwin D. Mead of Boston, Mr. Charles F. Dole, president of the Nineteenth Century Club and Rev. Jenkin Lloyd Jones of Abraham Lincoln Centre, Chicago, who had been chiefly instrumental in organizing the celebration.

Theodore Parker was one of the first men in America to recognize the essential unity of religious interests. His breadth of view and disinclination to concern himself with the theological discussions of the times made him a feared and often hated figure. There were many who thought that the name, Theodore Parker was capable of definition by any of the opprobrious epithets which are reserved in our day for the billingsgate of uninformed and hot-tempered doctrinal animosity. But for the most part the views held by Theodore Parker have become the commonplaces of religious thinking in our time. He can be claimed by the Unitarians only in the very general sense that he happened to find Unitarianism the freest atmosphere in his time. But his spirit differed totally from that of an extreme Unitarianism, such as Minot J. Savage would represent today.

It is an interesting fact that Theodore Parker made frequent use of the phrase afterwards so masterfully employed by Lincoln in his Gettysburg speech: "A government of the people, for the people and by the people." Yet it is doubtful if it can be proved that Lincoln derived the phrase from Parker, for it was much older than Parker is today.

That theological misunderstandings have not faded from the earth, is proved by the fact that several ministers to whom the invitation to attend the meetings in connection with the Parker Memorial was sent, responded with acerbity, asserting that Parker was the outspoken enemy of orthodox religion in his time, and they wanted no part in doing honor to his name. But this spirit of belated hatred

is disappearing from the earth. Parker was by no means the greatest man of his generation, as some of his over-zealous panegyrists would have us believe, but he rendered valiant service in the cause of religious liberty and of social progress.

The Goodness of Jehovah

A recent suicide left as the explanation of his deed the question, "What's the use?" He was a well-equipped physician and had before him a life filled with opportunities of service to the suffering. But he had no faith in God or man. His conclusion that life was not worth while was a natural one. Of the same mind was the mediaeval philosopher who wrote: "I live, but I know not how long; I die, but I know not when; I depart, but I know not whither. How is it possible for me to fancy myself happy?" The baser souls that have no faith say, "Let us eat and drink, for tomorrow we die."

The psalmist of Israel knew the meaning of disappointment and misery. His race was the scorn of the world. It had endured all that brute force and greed could inflict upon a subject people. But the psalmist thought it was worth while to live. The goodness of Jehovah was so real to him that no experience, however bitter, could take from him the love of life. The arrogance of foes was merely another reason why he should live and declare the goodness of his God. In the iron furnace of affliction, his faith was purified and its right to the reverent consideration of mankind was demonstrated.

It was a present goodness which gave the psalmist his joy. It was a goodness which he experienced, when he worshipped with his brethren in the temple of his God. Nature was to him a manifestation of the divine. "In his hand are the deep places of the earth; The heights of the mountains are his also. The sea is his and he made it." The cedars of Lebanon were the planting of Jehovah. He opened his hand and satisfied every living thing with food. He sent forth his spirit and removed the face of the ground. "The earth is full of thy riches." If we wish to restore the ancient spirit of worship, we must learn to rejoice in the gifts of nature as the expression of the goodness of God. Even her earthquakes and volcanoes have their lessons for us, though we no longer regard their destruction of human life as evidence of God's hot anger against sin.

The goodness of Jehovah assures us that there is a connection between effort and results. The gambler's view of the world is wrong. Luck is not lord of life. The power that brought us forth and awakens in us high aspiration will keep faith with us. As there is order in the physical world, so there is order in the moral world. We have a right to work for the coming of the kingdom of God. It is not in vain that men have ideals for their cities and their states. The boodler and the grafter will not forever control our politics. Cities will sometime be built for human habitation and even we shall learn that business was made for man and not man for business. We shall then act as if we considered health and virtue and happiness important than dollars. If God is good, we shall not at last be put to intellectual and moral confusion. Our little systems may have their day and cease to be, but they will be found to have a place in the eternal order.

In the hour of triumph we need the chastening thought of the perfect Goodness. Success may easily make fools of us. It narrows our vision. We do not take account of the factors in our success and therefore we are filled with vain conceit. We do not see the greatness of many whom the world counts failures. Defeat may be the beginning of success if we have faith. Instead of giving themselves up to complaints and to bitter reflections upon the hard conditions imposed by fate, men of faith accept defeat as a sharp reminder to them of their uncertain purposes and shallow views of goodness. To learn through painful experience is the part of a man. But the lesson must be worth learning. "If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will." For the Christian there is something to be gained and therefore he feels that life is a real fight.

Midweek Service, Dec. 7. Psalm 27:13.

Social Survey

BY ALVA W. TAYLOR

The Greatest Man of His Time

At the time of the celebration of Tolstoi's eightieth birthday, William Dean Howells expressed the judgment that the great Russian was the greatest man of his time. He compared him with Napoleon and Lincoln, and concluded that the former was out of the reckoning because of his lack of humanity. The latter could never have reached Tolstoi's heights by sheer power of his own personality aside from the incident of being made president at a time that would have made immemorial the name of any man associated with the occasions he was called upon to meet. A lesser man than Lincoln might have been remembered for his ability to meet them, and there was that in Lincoln aside from the occasions that helped to make him which might have found other avenues of expression and rendered his name immortal; but, with all his greatness, it must be acknowledged that Lincoln had not found his niche until the presidency came to him, when he was well past middle life. Tolstoi's greatness depends upon no official position. It is by sheer power of intellect, will and greatness of heart. Even the Czar said, upon his death, that the creations of his mind had made his time the golden age of literature in Russia. At the time of his eightieth birthday the world celebrated—not all the world, but all that inner circle of those who recognize idealism as the mightiest constructive factor in the final making of worlds and who believe that there are prophets in our own time. It is safe to say that to no other living man of unofficial position have the newspapers and magazines given such attention as they have given Tolstoi for many years, to say nothing of the fact that his last days have been chronicled with almost as much fidelity as a monarch's might have been. And this is to the world's credit—that while it calls its greatest prophet impractical, it yet recognizes that he is its prophet. A few there have been, outside bureaucratic Russia, who have doubted his motives and his moral power, but most of the intelligent world have paid him the tribute of admiration for the supreme greatness of his character, the devotion of his life to humanity, the undoubted purity of his motives and the all but unequalled power of his mind.

The Greatest Saint in Christendom

If the renunciation of self, the service of fellow-man and the devout endeavor to find out what Jesus would have you do are what characterize a saint, then Tolstoi was the greatest saint in Christendom. Some have called him a literalist. On the contrary, he was supremely an idealist. His literalism consisted in an exacting endeavor to live up to what the idealism of Jesus taught him. Most of the Christian teachers are engaged in efforts to explain how Jesus either did not mean just what he said, or how in what he said is the ideal goal of all moral progress rather than the literal commandment for today's living. True, much of what Jesus said his followers do try to live up to, or at least preach as the thing they ought to live up to. But such great, fundamental moral commandments as "Resist not evil," "Love your enemies," we hold as ideals merely, scarce believing that Jesus intended they should be literally obeyed, or if we do try to obey them in our personal relations, we do not believe in them as commercial or international maxims. But Tolstoi accepted these surpassing social ideals as literal maxims of living, in both personal and corporate life, and the only road to happiness. He left no cult and deprecated any efforts to create Tolstolian groups or settlements, because he believed in each man living in the midst of his fellows and living his own life in his own way. He has also been called a supreme individualist, but it can only be so when we define individualism as that life which is perfected in complete self-forgetfulness. He has been

called an anarchist because he protested so much against governmental oppressions and modern forms of military and suppressive control, but he denied this fervently and said he was not against government, but only against government by police methods, and that he was in favor of moral government, the government that would be founded upon the golden rule. Renunciation of self was Tolstoi's religious effort. He was ascetic in a certain sense, but it was not the asceticism of a St. Simon, that withdrew from the world as bad, or of a St. Thomas, that found sainthood in prayer, but the personal asceticism that sought to live for the poor that he might help them, the asceticism of a St. Francis. "His life was one of the greatest events in the history of mankind," said William Dean Howells.

The Power of a Personality

Personality is determined, says Graham Taylor, not by the power to command your fellows, but by the extent to which you can enter sympathetically into the lives of all men. Tolstoi's life is the record of such a personality. Born to wealth and aristocratic position, he made a military record in his twenties that promised preferment, and was one of the social idols of the court life at St. Petersburg. He traveled and saw the society life of the European capitals, and he wrote and heard his name flattered as one equal to the great Turgineff. But his heart was ever yearning for something he could not find. He forsook society and the army and went to live on his ancestral estate and busied self with schools for the children of his peasantry. In that he found some peace, but not real peace. He wrote scathingly of social sins and governmental wrong and was exiled from Moscow. At forty he seriously considered suicide because life was so meaningless. Then he made the great renunciation. He renounced every vanity of personal emolument that the world seeks after.

He turned to the study of the Gospels and determined that "Resist not evil" was the central truth of all. He ceased to write works of fiction and devoted himself to moral philosophy, taking Jesus as his monitor, because Jesus lived what he taught and taught that alone, which would rid the world of the evil of selfishness. He donned peasant's garb that he might know no vanity and lived on their homely fare that he might be able to sympathize with them. He earned his daily bread with his hands that he might know he was not living by the sweat of another's brow and would have given his estates to the poor but for the objections of his family. Feeling he had no right to compel them to surrender what they desired he deeded the estate over to them and became personally penniless. He lived in great kindness and always sought to think of the things of others as his own. While his family did not accept his teaching and the Countess lived much as before, her devotion to him was beautiful and she sat for the whole day after his death moaning "The light of the world has gone out." Tolstoi's whole life was the effort of his person to find the way into the hearts of his fellows and to do them good. He cared little for the art of his writings but only that they might inspire men to do better and the world to more nearly live in peace. His culture was of that refined and Christly kind that could find satisfaction in the least cultured of men and he said he never found out how to live and be happy until he quit seeking things for himself and began to seek only that which would make others happy.

A Peasant Greater Than His Prince

When Tolstoi passed through Moscow a few months ago, though he tried to go unannounced, rumors of his coming brought a multitude to the station and the streets were thronged as they never are on occasions of the Czar's visits. It was the masses that thus tried to pay their tribute to one they revered and whose name they would gladly add to their list of canonized saints. Though he unsparingly denounced the government as murderous because of its wholesale executions and had long been under the ban himself, the powers that be never dared touch his venerated person lest a flame be kindled in Russia that could not be extinguished. The sniffling criticism that he was not molested because he was not influential in Russia cannot explain why his works were under the ban and any



one found printing or selling them was imprisoned. More than once Tolstoi appealed to the courts and the imperial government that not the man who dealt in his writings but the writer should suffer the penalty of the law, only to be refused the privilege of bearing the cross for his disciples. When the Czar desires to see a subject he commands him to appear at the palace, but when he desired to see Tolstoi he came to Tula, the railroad station near Yasnaya Poliana, asking the old philosopher if he would meet him on the station platform. This Tolstoi did and it is said talked to the Czar as he would to any other young man, giving him frank council as to his duties to his people and pointing out to him that not by bureaucracy but by democracy he could best serve the Russian people and the world. The Czar desired that the Holy Synod should remove its ban and bury him in churchly state. His attitude toward the greatest and most unanswerable critic of his regime marks the Czar as a much better man than his councilors and one who would do better in his rule if he could. He manifested solicitude for the peasant philosopher in the tragic events of his last days and showed that he, like all the rest of the world, could not read the writings of Tolstoi and ever see life quite as he had before. "He reads our hearts with his sincerity, his charity, his kindness."

Tolstoi and the "Big Stick"

Criticism of Tolstoi and his work never reached such violence as in the hands of the Apostle of the Big Stick. Others have criticised him for lack of logic and for impracticability, but to Mr. Roosevelt it was left to say that "in him there is a dark streak that tells of moral perversion." Another critic of Tolstoi's answered "just such a remark as Pilate might have made about Jesus." One has at least to be kind to be just. But here was a defender of militarism as a world necessity striking one of his characteristic blows at one who iconoclastically would banish physical violence from the face of the earth. But Mr. Roosevelt was not content. He turned his victim on the spit to roast him doubly with his wrath and repeated, "he has in him certain dreadful qualities of the moral pervert," and then thrust him through and through by saying, "taken as a whole, his moral and philosophical teachings, so far as they had any influence at all, would have an influence for bad" and charged him with "complete inability to face the facts" and readiness "to turn aside from truth to chase any phantom, however foolish." But we wonder why such wrathful denunciation on the unoffending head of him whose supreme contention was that no violence should be done, when we find the same critic consoling the world by telling it "that he has swayed only feeble and fantastic folk," that "the evils he denounces are not of much moment among us" and that "no man of robust common sense and high ideals is affected by his teachings." One can understand how Grand Duke Boris could refer to him as "that old blasphemer with his babbling nonsense" and how the parish priests could tell their superstitious worshipers that he was in league with the devil, but it is difficult to comprehend why the big stick should be wielded with such knock-'em-down-and-carry-'em-off a flourish when its poor victim was so innocuous and feeble. We are afraid that in this case the big stick has rebounded with telling force upon the head of its wielder. Had the victim been Nietzsche instead of Tolstoi, it would at least have been more fitting.

The Tragedy of Tolstoi's Life

Tolstoi felt the tragedy in the world. It clung to his heart like a nettle from his boyhood. He tried to escape it in the vainglory and dissipations of aristocratic youth. It led him to the supreme tragedy on Calvary and there he found what he believed was the only way of peace. His novels are all tragic. "War and Peace" is by many counted the greatest piece of constructive imagination ever worked into prose. It can at least be mildly claimed to have no equal aside from Victor Hugo's "Les Misérables." "Anna Karenina" grips its readers until it fairly haunts their sleep. The tragedy of life and the recompense that follows sin is always his theme. He once, in despair at the defeat of his efforts to find truth, almost resolved his own career in tragedy. Then he turned to what the world of art considered a tragical renunciation and wished all his novels burned because they so inadequately set forth the solution of his struggle and that of the world. His days were of the same tragical setting. Whether in the debility that clouded his mind as dissolution approached, or whether, as report hints, his son and the manager of the family estate had so raised the rentals of the poor peasantry that it broke his heart, he tried to escape to utter renunciation and sought to spend his last days in solitude where none could spend and be spent for him. His last words were "So many millions suffering,

why do you think so much about me?" He sought the poverty of the peasantry but his family clung about him and denied him the pangs the peasant feels when sickness and helplessness leave his morrow unprovided for by another. Telling the truth to a government that martyred its truth-tellers he was denied the privilege of being martyred for his devotion to the truth, as his fellows were. Seeking to convince a world that the Jesus they worshiped should be literally lived by, he died like his great Master, seeing no appreciable effect of his life and teachings on the civilization of his time. He made no pretence of divinity and denounced all superstition, but the very peasantry for whose sake he lived will number him among their saints and worship his memory. All this but testifies that he did not solve the mysteries, and that to no man is it given to find utter peace in a world where wrong abides. In the tragedy of life is the secret of salvation and to him who suffers most shall most be given in the final solution of things. And yet the great Russian's soul, emotional before all else, found rare peace personally by his renunciation of selfishness and his devotion to the good of others.

A True Prophet—But Impractical

The true prophets have been ever found impractical by their own times. They were stoned and sawn asunder in ruder days, and excommunicated and anathematized in the more enlightened, but succeeding generations honor and learn of them. The true prophets of the Old Testament were made martyrs for preaching ideals and so insisting on them that the powers that be were incensed, while in every time there were false prophets who were favored by those same powers and fed on the fat of the land. Tolstoi was impractical, but he will grow on the conscience of humanity as times goes on. It scarce becomes lesser men to criticise such moral Titans as the great Russian until they can themselves show the same amount of unselfishness and live as nearly up to their moral ideals as he did. In his protest against dogma he has most of the modern world's sympathy. In his preaching of human service as the true business of life he has much of modern Christianity with him. In his interpretations of Scripture he may be found often fantastic but in his Christian spirit he is all but invulnerable. In his protest against all violence he will have an ever growing following until the Kingdom of God is come in peace. In his idealistic efforts to renounce the world he will have few followers for most men interpret their Christian obligation to be that of taking hold of the world as it is and doing their little to lift it up. Tolstoi declared for immediate realization of the ideal without the painful process of development by which the world seems to be in the making. He was a model in life and philosophy for the New World. If all men were to become such as he was the Kingdom of Heaven would be come. To this present age he was idealistic to illogicalness, but to the golden age of ideals for which we all wish, this age will appear very illogical in its poverty of ideal living. His teaching was simple and could all be summed up in "let each one live each day as Christ would live." He did not pretend that he was able to live up to that high ideal but said he only stumbingly tried to. History may yet write that what Rousseau did for France, Tolstoi did for Russia and Tolstoi was consistent.

An interesting address was given before the Outlook Club of Chicago, recently, by Professor Maitra of Calcutta. He is perhaps the foremost representative of the Brahmo Somaj in India, the society, which has been best known in the west through the personality and work of Kesheb Chunder Sen. The institution is broad in its scope, attempting as it does to combine the most important features of the different faiths of India. The leaders of Christendom who have lectured in India from time to time, have expressed their indebtedness to the Brahmo Somaj, as at least a preparation for the larger effectiveness of Christianity in that land. Professor Maitra believes that his group of co-workers is making decided progress toward the realization of its ideals.

An interesting comparison of the different items that go to make up the cost of living in the United States is supplied in the statement that for all civil purposes whatsoever our expenditures are two hundred twenty millions of dollars annually or thirty-three per cent of the total amount of the nation's governmental budget, while, on the other hand, the cost of the army on its present footing is one hundred sixty-three millions; the cost of the navy, one hundred sixteen millions; and the cost of pensions, the result of war, one hundred sixty-two millions, just twice the amount of the entire civil budget. There is food for reflection in this fact.

A Book I Haven't Read

Some Unlearned Reflections Indulged While Cutting the Leaves of a Notable Volume

BY CHARLES CLAYTON MORRISON.

I am going to write about Edward Scribner Ames' new book before reading a single paragraph of it.

It came into my hands the week it was published—more than a month ago—and I know I have done injustice to the publishers and my good friend, the author, not to mention the readers of *The Christian Century*, by the long delay in reviewing it.

I could have had some one else review it. I have been mean about it. The itching hands of our book-reviewing staff—Willett, Campbell, Taylor, Jones, Jordan, Endres, Lines—all reached for it, or to be frankly exact, clutched at it, with a green and not very Christian look in their eyes, and I have had to take the book from the office library to my study at home in order to keep it in my possession.

I say I've been mean about it, for I might have known I could not find time to read it at once, and the readers of this paper deserve to be told about the birth of a new book in the Disciples' brotherhood just as promptly as the members of a family deserve to be told about the birth of a man-child. A book is a great thing anywhere. Among the Disciples of Christ the coming of a book—a real book—is a greater event than the Centennial Convention. We have had a great many conventions, and could have another Centennial on three months' notice if we wanted to. But we have had few books—fewer books than annual conventions. I am not writing playfully. I am not exaggerating. Literally we have produced more national annual conventions than books, real books.

We Disciples have been so busy working at our task that we've not had time to write literature or science.

That is bad economy for us, for our cause. In a book a man touches the minds of those who sit at the places of power, who touch the buttons which start truth ringing round the world.

It is better to write a book than to hold a revival meeting. It is better to write one great book on Christian unity, for example, than to proselyte ten thousand Methodists and Presbyterians to your denomination.

And here I am on a railway train with five hours before me and a real book in my bag. I am speeding away from Chicago, and my plan was to spend these five hours in reading the book and tomorrow's home-coming five hours in writing about it.

I made myself comfortable in the train, took the book from the bag, got out my pocket-knife and began cutting the leaves. Have you ever analyzed your emotion during the twenty or thirty minutes you spend in getting a book ready to read? My own feeling is the acme of luxury. I love to sit at my study desk, lay the book flat, leisurely examine the binding and the title, then open the pages to the copyright, the title-page, the dedication (if there is one), the introduction, the table of contents and then, reaching for my paper-knife, start to cut my way into the text itself. Here is the intensely fascinating part of it. I go on cutting with a rythmical movement while my eye takes in the chapter headings, the name of other authors in the foot-notes, the suggestive phrases put in quotation marks or italics, and occasionally I get a real round idea without trying to think at all. This, I take it, is the explanation of the feeling of luxury one has—he is eager with expectancy, he is inside the book, and yet the effortful task of reading it discerningly has not begun. His eye is chasing will-o'-the-wisps; fugitive impressions flit in and out of his brain; he doesn't have to think critically—yet.

Of this irresponsible mood my paper-knife is the symbol. But here I am in the train with my friend's book in my hands trying to open its pages with my pocket-knife. It doesn't go right. The square edge of the blade is too dull, and if I use the sharp edge I am in constant fear that it will cut an uneven line instead of gently tearing its way through the crease. I like to have a nice shaggy edge to my book when I've done cutting it, and this I cannot get with my pen-knife.

So while I labor away there grows in me a sense of the significance of the outside of the book—its setting—the book apart from its text, so to speak. I cut far enough into it to see some chapter headings, to get the general curve of the author's mind. My eye catches the great teachers' names in the footnotes—William James, John Dewey, Harold Hoeffding, Herbert Spencer, W. Robertson Smith—and the

splendid array of contemporary scholars of lesser fame and I find myself impelled to write before I read a paragraph.

It isn't the professional book reviewer's tempter that whispers to me to review the book without reading it. That fellow-craftsman is the victim of haste, of editorial pressure, of the call for "copy" from the printer. My impulsion has no such origin. There is something in the front of my mind, whether it is an idea or an emotion, I know not, but it feels as if it were going to obstruct any effort to either study the text of this book or to write about the text until I have gotten rid of it.

And yet I know that if I spilled this idea or emotion, or whatever it is, upon the page of *The Christian Century* it would cover all the space I had intended to give to the book. Very well, then, I decide; I will reverse my earlier intention of reading the book today and writing a review of it tomorrow. I will write today and read tomorrow. And I'll be honest and tell my readers the truth that the book lies unread and only partially cut, under the tablet on which I am now writing.

Just the "feel" of this volume calls for a paragraph. "Sumptuous" is the word, I think, the reviewers would use here. It is handsomely gotten up. By this I do not mean that it is decorated like a Christmas gift-book. For it is very plain. But its pages are in large, clear type, printed on fine, rough-finished book paper and bound so superbly that it lies open of itself. Houghton Mifflin Company, of Boston, did the work and they ask you to pay them for it at the rate of \$2.50 per book. That is a good deal of money to pay for a book these days, but I think there is good psychology in it, after all, and since this is a book on psychology, it seems appropriate to suggest that the payment of two dollars and a half will insure its most thorough reading, on the principle that the purchaser must get his money's worth.

I linger over the "Dedication" page. It was this that touched the tender spot in my psychology a moment ago, and started the gathering of that emotion, or whatever it was (I have decided that it was not an idea), in the front of my mind, inhibiting a serious study of the text today and a serious review tomorrow. That dedication made me forget that Doctor Ames was a scholar, a professor, a scientist. All my ambitious intentions of getting up as "scholarly" a review as I was capable of composing were sunk in the emotion released by the words of the dedication. As I went on carefully cutting the pages, noting the great names I have mentioned above and the vocabulary of science in which the author couched his thought, the words with which the book was consecrated kept urging themselves upon my mind:

TO MY FRIENDS, THE MEMBERS OF THE HYDE
PARK CHURCH OF DISCIPLES, CHICAGO.

The author of this book, I kept thinking, is a member of our family. He is a Disciple, a preacher and pastor of a flock, as his father was before him.

This book is the most significant scientific product that has ever appeared in our Disciple family. I do not now think of another book by a Disciple author which Houghton Mifflin have published, or Scribners or Macmillans—with the exception of James Lane Allen's writings; and strange as the vocabulary of this book will sound in a Disciple's mouth, it swells my heart with pride—family pride—to know that at last Disciple men are attaining those levels of scholarship from which they can speak to other scholars in the high converse of science.

This is very foolish talk, I know. It isn't the way of an editor to let his sentiments run on this way. He should remember the cold-headed people who will read his pages, the publishers, the other scholars who will be interested in the things said about their colleague's book. Very well, then, I am not an editor while on this train. I am a member of the family, the Disciple family, and I don't care who hears me say it—I am proud of this book because it was made in our family by an earnest minded son of the church.

We should be proud of our scholars—when we have good reason to know them to be honest men and true. We should listen to their utterances heedfully, giving due patience to understand them. We

should give them wide margin in which to be mistaken, without forfeiting our love and fellowship, in the belief that thus trusted, they will correct themselves—or at last correct us all.

I do not know that these exhortations are relevant to the present book and its author. I have not read the book. I do not know what its thesis is. But I do know the author, his life, his loyalty, his inspiring ministry. And if I find anything in the book, when I come to read it, which I believe is not true, I shall criticise it right straight out, but I will not criticise the author for saying it. And I shall still love him as a member of the family, a brother, and seek his counsel oftener just because he believes something different from my own belief.

This knowing a man as well as his writing is most important. Who is Edward Scribner Ames? Most of my readers know that he is a professor in the University of Chicago—Professor of Philosophy is, I believe, his title. But to know the professor is not to know Ames. Back of his title there is a man who has come up to his title through a definite line of fateful experiences. One might almost say he was foreordained to write a book on the psychology of religion. At least his own experience and training foreordained such a book.

Dr. Ames, as I have said is a Disciple preacher's son. He was educated in Drake University, Yale and Chicago Universities. While a student at Drake, he was pastor of a little church near Des Moines. When he left to go to Yale, I succeeded him in the little church. The people talked much about him. One day I asked an elderly lady upon whom I was making a pastoral call and who was praising Mr. Ames' preaching, to tell me about some of his sermons. She could think of but one, she said, and that on the text, "God

is love." I asked her to tell me what he said. She was thoughtful for a time, and then replied, "I cannot remember what he said, but it has been much easier to love God since then than it was before."

Mr. Ames went to Yale to study theology. After two years he entered the department of philosophy. Later he came to the University of Chicago where, in 1896, he took his degree of Ph. D., in philosophy and psychology. Called to the chair of philosophy in Butler College, Indianapolis, he accepted and remained there until 1900, when he was invited to an instructorship at his alma mater, in connection with the pastorate of the Hyde Park Church of Disciples. Here he remained until the present, rising in professorial rank by two promotions.

Now the great thing about this book that lies underneath my writing tablet is, if I may make a guess (not having yet read it), that it will undertake to state this religious life of ours in terms of a new science—psychology. And that is going to shock some of us. We are accustomed to having our religion put in the venerable terms of theological science only. And some of us who read this book will probably close it and say that the author has humanized everything, that he has squeezed the divine out of religion and that it's all just a "natural" process.

I say there'll be some who will talk this way and feel this way. But there will be others, and I rather think I shall be among them, who will feel when the book is done that a successful attempt at stating religious experience in terms of psychology will help us to construct a better theology than our fathers had, a theology that will greatly bless and enrich human life.

And anything that does that I want to be in favor of.

Helpful Books and Why They Help

A Symposium by Men Who Read

By Harry G. Hill.

It is a habit of mine, whether good or bad, to read simultaneously two or more books on more or less closely related themes. Whatever disadvantages this practice may possess it has some points in its favor. At least it has become a habit that has often furnished opportunity for comparison, and has enabled me to read one author in the light of another.

Recently I have been reading Prof. E. S. Ames' "Psychology of Religious Experience," Irving King's "Development of Religion," and Davenport's "Primitive Traits in Religious Revivals." Though some may and will take issue with Prof. Ames, he is certainly lucid and attractive in style and very free from technical and special wording and phrasing. I find Prof. King more pedantic, while Davenport is surely fascinating. Each of these writers is convincing in argument and conclusion, though I am inclined to believe that there might be a criticism made upon the choice of material in some instances in the writings of each.

I have also read Prof. Ross of Wisconsin in his little essay on "Latter Day Sinners and Saints," which I find is merely an elaboration of some ideas he formerly suggested in his "Sin and Society." Prof. Ross is earnest, sometimes almost intemperate, but he almost intoxicates his readers with the sparkling cup of epigram and dashing style that is almost irresistible.

I have also read Mathew's "Social Teachings of Jesus," and find the familiar method which I noted in the classroom when I heard him give his lectures on "The Religious Teachings of Jesus."

R. J. Campbell's "Christianity and the Social Order" does not sound half so non-conforming in America as I am led to think it sounds to English ears.

The little essay, "My Religion in Everyday Life," by Josiah Strong, is very suggestive and might well be placed in the hands of legalists and individualists.

Third Church, Indianapolis.

By Silas Jones.

It is not pleasant to read of human misery but there is satisfaction in finding out that much of the misery of the world can be cured and that it probably will be cured. For this reason I enjoyed reading, "Misery and Its Causes," by Edward T. Devine. Laziness and dissipation do not account for all the poverty and wretchedness of men. "Out of health," "out of work," and "out of friends," are given as causes of poverty and its accompanying misery. Society as well as the individual has to deal with the causes of misery and it alone can remove some of them. The cure of misery is to be found in sound heredity, protected childhood, prolonged working age, freedom from preventable disease, freedom from professional crime (shut up the criminal until he is cured), indemnity against losses occasioned by death, accident, illness, and compulsory idleness, rational education, normal standards of living, and social religion.

"Psychology and Religion," by Cutten, is a helpful book to one who wishes to catalogue religious phenomena. Here we have discussed mysticism, ecstasy, visions, stigmatization, monasticism and asceticism, religious epidemics, contagious phenomena, faith cure, Christian Science, and other themes of interest to the student of religion. One must not take too seriously what the psychologists say about religion. They can help us to see inconsistencies and to get rid of bad habits and this service is of great value. But there are many things which the psychologists themselves do not yet know, and therefore it is well for us not to receive them as infallible guides.

I have been carrying about with me lately the "Confessions" of St. Augustine. The influence of Augustine on the mediaeval church and on some of the more important Protestant thinkers makes it desirable that one become acquainted with him. But the interest awakened by reading his frank statements about himself is more than antiquarian. The genuineness of his faith and the strength

of his intellect quicken the faith of the reader and increase his interest in the great problems of religion.

Eureka College.

By Walter Scott Priest.

I have recently read the following books: "The Story of a Century," Garrison; "Bo-lenge," Dye; "A Certain Rich Man," White; "The Shepherd of the Hills," and "The Calling of Dan Matthews," Wright; "The Moslem World," Zwemmer; "Modern Criticism and the Old Testament Preaching," Smith; "Capital," Marx; "The Struggle for Existence," Mills; "Tools and Man," Gladden; "Christianity and Social Problems," Abbott. Here are books bearing on the great problem of world evangelization, the problem of socialism, along with three books of fiction. I have recently put on my shelves the following books, purchased from the Christian Century: "The Psychology of Religious Experience," Ames; "Reconstruction in Theology," King; "Jesus Christ and the Christian Character," Peabody; "The Social Teachings of Jesus," Mathews; "The Industrial Conflict," Smith, and the ten volumes of the Forward Mission Study Reference Library, containing such books as "The Unfinished Task," Barton; "God's Missionary Plan for the World," Bashford; "The Missionary Enterprise," Bliss, etc. These books have helped me because I am deeply interested in the evangelization of the world and in the social problems that confront the preachers and the churches of this day. I believe the pulpit has a message for the men and the conditions of this present time and I am seeking to interpret the words and the life of the Master in terms of the twentieth century. I am making my Men's Bible Class, also, a sort of clearing house for all these pregnant questions which so grip the life of men in our day. God help us to so vitalize our preaching that there may be a real advance of the kingdom of Christ.

Central Church, Wichita, Kansas.

By Graham Frank.

"The Poet's Poet, and Other Essays," by Bishop William A. Quayle. I was fascinated by the fluent style of this book, and helped by its delineations which are fine to the fineness of cameos.

"New Creations in Plant Life," by W. S. Harwood, an account of the life and work of Luther Burbank. This book is worth its weight in gold. It helps a preacher who must spend much time indoors to keep in sympathetic touch with the glories of the out-of-doors.

"The Saints' Everlasting Rest," by Richard Baxter. Having escaped the enforced reading of this old book when I was a boy, I never felt attracted to it until recently, although I have had a copy of it for years. What a blessed old book it is! How quaint and calm it is. It has helped me to forget the feverish haste in which we are forced to live, and to enjoy, by contemplation, "the rest that remains for the people of God."

"Jesus and the Gospel," by James Denney. I found this book rather uninteresting at the first reading, but having gone through it a second time, it has helped me to a deeper sense of the reality of our Lord.

"The Person and Place of Jesus Christ," by Forsyth, and "The Ethics of Jesus," by James Stalker, are two books into which I have only started, but which I think I shall enjoy, the latter especially.

"Pendennis," by Thackeray, "Nights With Uncle Remus," by Harris, "Times of Retirement," by Matheson, are some of the books with which I have filled some leisure hours recently.

Liberty, Mo.

By E. S. Ames.

Irving King's "Development of Religion." This is a study of primitive religion in terms of social psychology. It presents the beginning of religion in the race from a new point of view. It is a scientific, yet sympathetic and constructive book.

Samuel McCord Crother's "The Pardoner's Wallet," and "Among Friends." These books of essays are refreshing expressions of a mind which is both wise and playful. The author sees deeply into life and is yet good humored and vital.

John White Chadwick's "Theodore Parker, Preacher and Reformer." This is a well written biography of a Unitarian insurgent, an abolitionist, and a man who was a kind of national conscience personified. It is timely now during the celebration of the 100th anniversary of his birth and the 50th anniversary of his death.

William James' "The Meaning of Truth." This book is the last contribution of the author to the series of interesting and illuminating books by which he gained the distinction of being America's foremost writer on psychological and philosophical subjects. This volume is a further exposition of Pragmatism, of which James was a founder, if not the founder.

Addison W. Moore's "Pragmatism and Its Critics." This is the latest contribution to the interpretation and defense of this new philosophy.

Stanton Coit's "The Spiritual Nature of Man." This is a most suggestive and solving treatment of the strength and possibilities of the social elements of religious faith and development.

Harold Bell Wright's "The Uncrowned King." A fascinating, impressive parable of the strength of Reality is as compared with Seem-to-be.

Gilbert K. Chesterton's "The Ball and the Cross." A thrilling piece of fiction, setting forth the adventures of a conservative in religion and an atheist, who are delighted to meet each other after each has tried for

years to find some one serious enough about these matters to put up a real fight.

Carolyn Wells' "A Nonsense Anthology." A blessed means of relaxation from acute theological cramp.

Hyde Park Church, Chicago.

By A. W. Fortune.

One of the books which I have recently read and found helpful is "The Ethics of Jesus," by King. I have found this book helpful because it is an honest attempt to make a critical study of the ethics of the great Teacher. Professor King does not attempt to make the teachings of Jesus bolster up any theories of his own, but he tries to state what Jesus actually taught. This book has helped me because of its suggestiveness. You do not place this book on the back shelf when you have read it; it becomes your guide for further study.

In connection with this work of Professor King's, I have recently read again Professor Leighton's most excellent book, "Jesus Christ and the Civilization of To-day." Although treating the same subject, he does it very differently. The aim of the book is stated in the first sentence of the introduction, which is "to offer an interpretation of the fundamental ethical principles of Jesus in their bearing on the problems of social life and individual destiny as these present themselves to the men of to-day." This book does not profess to be a critical study, but it is one of the most helpful books that I have read in the last three years.

During the past week I have read the proof sheet of a splendid little book by A. McLean on "Thomas and Alexander Campbell." This book will soon be issued from the press of Jennings and Graham and it ought to have a wide distribution among the preachers of the other churches. It is one of the best presentations of the fundamental principles of the religious movement with which we are identified that I have ever seen. The author is so candid in his treatment of the subject that he points out the weakness as well as the strength of these leaders.

If I had not already exceeded my limit I would like to say that I have been greatly helped by the article, "A Mistake in Strategy," in the October number of *The American Journal of Theology*, and by the article, "Modern Evangelism in the Light of Modern Psychology," in the November number of *The Biblical World*. I commend these articles to others.

* Walnut Hills Church, Cincinnati, O.

By Edgar DeWitt Jones.

Two books by Wm. Newton Clarke, "The Christian Doctrine of God," and "Sixty Years With the Bible," I have read and re-read with delight and profit. These books, like others of Dr. Clarke's writing, give me a large view of God and His dealings with humanity; especially helpful to me is the devotional atmosphere that envelops these books like a garment. Dr. James Denney's "Jesus and the Gospel," Peabody's "The Approach to the Social Question," and Dr. Orr's "The Faith of a Modern Christian," are books that I regard highly. The last named I am still reading—indeed it is the newest theological work I have. I like Dr. Orr's rare combination of open-mindedness and a certain quiet insistence on fundamentals. A little book by Dr. Grenfell just off the press entitled, "A Man's Helpers," has helped me. I am reading "The British Weekly" this year and await each number impatiently so rich and full of interest are its pages.

First Church, Bloomington, Ill.

By O. W. Lawrence.

Two books that have been perhaps the

most helpful I have read in the past few years are by Dr. Charles Edward Jefferson. They are, "Things Fundamental," and "The Character of Jesus."

In "Things Fundamental," Dr. Jefferson discusses the great fundamentals of religion in the light of present day scholarship and interpretation. He goes over the foundation stones again to find ground for a growing, working faith. He is clear, simple, forceful, and master of a style the preacher of to-day ought to cultivate.

"The Character of Jesus," differs from the usual "Life of Jesus," in that it looks upon the gospels as character sketches—not as biographies. The author gives us the various characteristics of Jesus, dwelling especially upon his masculine strength. Dr. Jefferson emphasizes the necessity of the heroic in our present day Christianity—a thing the preacher ought to dwell upon more and more.

Dr. Jefferson has written a number of helpful books, "Quiet Talks to Earnest People," "Quiet Hints to Growing Preachers," and his latest book, "The Building of the Church,"—all most helpful.

First Church, Decatur, Ill.

By Peter Ainslie.

I aim to read a book a week, depending upon its size, or its equivalent, and in the last few weeks I have read "The Practice of Prayer," by G. Campbell Morgan, and "The Transfigured Church," by J. H. Jowett. They are both leaders in the modern pulpit, if not the very first leaders, and whatever they write indicates that they have stood in the sanctuary alone. The first is a common-sense analysis of prayer, dealing with its possibility, platform, preparation, place and practice. Dr. Morgan's conception of spiritual life and the second coming of our Lord makes him, to my own heart, the cleverest Scripture interpreter that I read after. Doctor Jowett's book referred to is a volume of sermons, and they helped me because they are strong, scriptural and wide-visioned. This worldly, go-as-you-please club life, so characteristic of the present day church, is not equipped for the world conquest; but, if the church is to meet the issues before it, it must live in the atmosphere of transfiguration.

I have gotten much from the "Sidelights on Religion," by J. Brierley, and all his books are good. He makes one think, a thing that is usually hard to do. I was charmed with "The Uncrowned King," by Harold Bell Wright because of its picturesque style and beautiful lesson. The author is an artist. M. R. Ely put in my hands a few days ago "Sermons, Essays and Outlines," by his father, Simpson Ely, and I was immediately interested because it was compiled by the son, which is refreshing in these days when there is so much lack of filial love.

I am now in the midst of "The Science of Poetry and the Philosophy of Language," by Hudson Maxim. It is a princely volume, dealing with the evolution of analogical speech, the principles of poetry and the application of those principles to language. It is the monument of a scholar and I am delighted with its presentation because it instructs.

Christian Temple, Baltimore.

By Allan B. Philpott.

I have recently read two books by Rudolf Eucken, professor of Philosophy in the University of Jena. How much they have helped me I cannot say, but they have greatly interested me. The first is his "Problem of Human Life," showing how the great philosophers from Plato to our own time have viewed the problem of life, its purpose, aim and goal. It is the most readable history of

philosophy known to me. His main contention is that conceptions are determined by life, not life by conceptions. Experience justifies the faith, he contends, that man's creative spiritual work will prevail against temporary negations and in new forms embody eternal truths. Eucken is an idealist in philosophy. He has written deeply concerning the reality of a supersensual world, the inevitableness of a self-revelation of divine purpose to the human soul, the necessity of a spiritual re-birth through ethical endeavor, the freedom of man's moral personality and its continuance beyond death. He is a Lutheran, but seems to find no place in his universe of law for miracles, thinks that divine attributes have never been granted exclusively to one man, that there has never been a special creation of the world, or a special revelation to any favored race.

The second book of his which I read is a small volume on "The Meaning and Value of Life." He at once goes to the heart of his problem by asking, "Has human life any meaning and value?" He seems to come out on the right side of the question, but like Muensterberg's "Eternal Values," the way is so difficult and tortuous that it raises more doubts than it allays. The Pragmatic philosophy has this merit, at least, that it gets to the goal quicker and easier. Still Eucken has been hailed by many of the "high brows" among theological thinkers as a friend and valiant defender of the idealism of the faith as against his friend and neighbor Prof. Haeckel, for instance, who finds only a mechanical and necessitarian universe, and a materialistic origin of spiritual forces.

Eucken's style is strikingly clear and fascinating and the first volume mentioned above is immensely valuable to any one who cares for the history of philosophic thought.

Indianapolis.

By W. F. Richardson.

Dr. James Denney's "Jesus and the Gospel" is one of the helpful books I have read, for the second time. Through its clear and thoughtful analysis of the various portions of the New Testament where the self-consciousness of Jesus most manifestly appears, I have been enabled to enter more closely into the mind of the Lord, and understand more clearly his unique relations to God and man. My faith has been clarified and strengthened in the Son of God.

Ruskin's "Seven Lamps of Architecture," from whose reading so many have gotten moral stimulus and esthetic delight, has given me pleasure, as I read it more carefully than ever before. One can hardly dwell with a student's eager spirit among these charming pages of Ruskin, wherein are mingled wit and wisdom, fact and fancy, science and poetry, without finding himself more in love with that sincerity and loftiness of purpose without which no man can be or do his best. I always rise from the reading of Ruskin with the feeling that I must be a better man and do a better work for others.

Shall I mention, as the last of the three books I have found most helpful during recent weeks, another old book, read again after the lapse of many years, Dickens's *Bleak House*? I wonder if others get as much sheer delight from reading Dickens? I find not a single dry page in him. His human sympathy, his eye for the grotesque, his wonderful artistic genius that makes his characters live and breathe before us, and the kindly humor that plays ever across his pages make his stories to me an intellectual stimulant, a social tonic and a personal delight.

By Claude E. Hill.

Among the books I have lately read with interest and profit the following three deserve, I think, special mention:

1. "Self Control and How to Secure It," by Prof. Paul Dubois. It is a work of 337

pages, well-written and contains matters of special interest to preachers. Preachers, above all others, need self-control. The book is practical, psychological, and in a splendid way magnifies the graces which are determinative in the search for happiness.

The following are some of the chapters: The Conquest of Happiness, Thought, The Aet, Conscience, Education, Moral Clear-sightedness, Egoism and Altruism, Meditation, Tolerance, Indulgence, Humility, Moderation, Patience, Chastity, etc.

2. "The Home of the Soul." A volume of simple, optimistic sermons by Pastor Charles Wagner. This man loves children and knows how to speak their language. The sermons are not to children, but they are not above children. The secret of Wagner's success may be attributed to two things, sincerity and simplicity. It is a good thing for a preacher to occasionally read a volume of sermons that have actually been preached. Wagner's sermons make you feel like preaching—not his sermons, but the simple gospel in a way that all who hear may understand. What a great thing it is to be pastor and shepherd of souls, to be known and loved by all the people! This is what you inwardly exclaim when you finish reading these sermons.

3. "The Education of the Will," by Jules Payot. This is a great book. It is written by a great man. It is up-to-date. It is the greatest work which has been produced covering this field. It is worth reading, not once, but twice.

I have, also, recently found time to read somewhat carefully, "Man Preparing for Other Worlds" by our own venerable brother—the youngest old man in America—W. T. Moore. One may not always agree with Brother Moore in his interpretations, but this is also a great book and can be read with much profit. Brother Moore throws much light on many dark questions.

Valparaiso, Ind.

A Business Man to His Pastor

Your business is religion, and you ought to know a great deal about it, if not all. Yet very often when I go to church to find out something about religion in its relation to me, you give me the same stuff about business and politics every fellow on the street talks to me and every newspaper is filled with; of course you phrase it a little better, and you try to connect it with some high ideals, but it is just the same stuff, and I want a rest from it; I want to hear something about a bigger and better side of my own nature, if I have such a thing.

If you will show me that I am a son of God and that I can and should live up to the relationship, I think I have sense enough to apply it and become a pretty decent son of man of myself. Have you anything in religion that is as real to you as leather is to me?

I want you to be a good citizen, I want you to go out and mix in with the politics of this town and so far as you can help to make things clean, but don't neglect your business to do it, don't turn your church into a caucus. If I were to treat my business as you do yours, neglect it to talk politics during business hours, and let every little rump convention come in and hold a session here, I should be in bankruptcy in thirty days, and not only lose my business but lose all the political influence for good I possess.

To me life is bigger than the next congressman from our district; he may through the neglect of our people be a good for nothing; but this country is not going to the dogs because a few of us make fools of ourselves. And I know that I shall work harder at the polls and make my business more decent, if you give me a rest once a week from this

everlasting grind, and show me a vision of a good God and a redeemed humanity.—Universalist Leader.

The Tombs of Napoleon and Lafayette—A Study in Contrasts

By Edgar De Witt Jones.

In the course of our visit to Paris we pilgrimaged to two tombs that are as alike in costliness and splendor as the two careers they commemorate. The first is the magnificent tomb of Napoleon. In 1840 the ashes of the renowned Emperor were brought from St. Helena to Paris. A chariot drawn by twenty four horses harnessed four abreast and comparisoned by violet velvet bore the dust of the exile to its last resting place and all the while the bells of Notre Dame tolled with ponderous solemnity. There 'neath the great gilded dome, we looked on the huge sarcophagus of blood-red stone. Symbolic color of a career devoted to battle and wholesale slaughter.

There we saw the flags taken at Austerlitz and looked on the twelve figures grouped about the tomb signaling twelve victories and over all the light from the art glass windows streamed strangely yellow and blue giving to the place a weird and uncanny effect. So sleeps the great, yet terrible soldier, Napoleon Bonaparte.

The other tomb is in an obscure corner of the city, hidden away in the cemetery of the Picpus, a spot within high walls where sleep many hundred who fell during the reign of terror. An American flag floats over that plain and simple tomb in the far corner of that burying ground and the name engraven in the marble is that of Lafayette, patriot and statesman, great heart and friend of George Washington, fellow soldier with him in the American Revolution. Of Lafayette an unprejudiced historian has written, "His life was identified with the history of France for upward of forty years and no stain is known to rest on the purity and disinterestedness of his public service."

What contrasts of tomb and of careers, what occasion for pause and sober reflection! Let us be grateful that we are leaving behind the spirit and genius of war with its carnage, its waste and its widespread terror, and that our faces are turned toward a fairer future when the war-drum shall throb no longer and peace universal shall begin its benignant reign.

Bloomington, Ill.

Compensations

To be without the memory of a father who was true and a mother who was all that she should be is to suffer a loss which, to some extent, cannot be made up.

The waif found on the street, the boy growing up in the city, homeless and all but friendless, these must go through life with a certain something lacking, which Time, with all its wealth or distinction, can never make up.

But in the face of such discouragement success may be won.

Years ago a waif was found on the streets of a southern city. A few days ago he became the governor of his state.

Fifty years ago a little baby was found on the steps of a beautiful home in an eastern city. Today he is a minister of the gospel.

There are compensations which, for those who suffer loss, should not be forgotten.

But, best of all, God has said: "I will be a father to the fatherless." Again, "As one whom his mother comforteth, so will I comfort you." And yet again we are told, "When my father and my mother forsake me, then the Lord shall take me up."

What hinders us, he overcomes. What is lacking, he will supply.

The Book World

Religious Thought

THE GOSPEL AND THE MODERN MAN, by Shailer Mathews, Dean of the Divinity School of the University of Chicago, Author of "The Social Teaching of Jesus," "The Church and the Changing Order," "The Social Gospel," etc. Prof. Mathews here addresses himself to the task of discovering the value of the Gospel of Christ to the time in which we live. He defines the "modern man" as "the man who is controlled by the forces making tomorrow." He defines the Gospel as a historical document or the historical account of a life that was lived in another age and under radically different concepts and conditions. Then he addresses himself to the task of discovering what the fundamentals of that Gospel are—what it is that lies beneath the method of thought and expression and the social environment in which the record was cast, and to uncovering the same fundamentals in our time—what he terms the "modern equivalents" of the Gospel concepts. The result is that the Gospel, as fundamentally conceived, is as fresh in our age as in that in which it was given, and its value lies not in the metaphysics or *a priori* concepts that have enshrouded it, but in the material worth it possesses as a power to re-order life and keep the feet of men on the pathway that leads upward to God. The value of the Gospel, then, finally expressed, is as a religious guide to a salvation that is found in terms of the time to which it is applied, and a rigid insistence on the historical incidentals that accompany it but obscures its real vitality and destroys its working power. Its power is in the spirit that gives life, and not in the letter that kills. The great central truths of incarnation, sacrifice and resurrection all find social connotations and thus become of supreme worth in this age of social conceptions. By their altruistic power they become the real transformers of the age and meet the need of the man who "is controlled by the forces making tomorrow." (New York: The Macmillan Company. Pp. 327. \$1.50 net.)

THE CRUCIALITY OF THE CROSS, by R. T. Forayth, D. D., principal of Hackney College. Dr. Forayth has flung himself into the breach with a great show of heroism, to defend the traditional view of the atonement against its modern interpretation. He stoutly contends for the conception that Christ's death was an offering made for the "satisfaction" of God's holy judgment. The standpoint is thoroughly theological, and therefore dialectic. The author is an intellectual gymnast of the first order. Whether one agrees with him or not, the book is interesting as a logical performance. Like all out-and-out theologians, Doctor Forayth has the faculty of making simple things very hard. The book has many exalted passages in it, and its argument occasionally touches real human experience. But when one has laid it aside, he feels that he has been led mainly through a realm of unreality, of intellectual fiction. The book is based upon an idea of God, which has not felt the modifying, if not reconstructive, influence of present day knowledge. Still, it is a valuable book, and those who think in terms of the older dialectic will find it stimulating and, perhaps, comforting. (New York: George H. Doran company. Pp. 218, \$1.50 net.)

FAITH AND HEALTH. The modern movement toward physical welfare has had many forms of expression. Many of these hark back to a fresh study of the miracles of Jesus, which are read in a new light. The philosophy and science of our day have done much

to render the miracles intelligible to the modern mind. And there results at once the inquiry as to whether the miracles of our Lord have present worth for humanity. Dr. Charles Reynolds Brown, a prominent Congregational minister in California, has added a new volume to the long list of recent writings on this theme from men of every variety of opinion. In a series of chapters dealing with Christian Science, Suggestion, the Emmanuel Movement and the Gospel of Good Health, he considers in a sane and convincing manner the whole subject of the relation between Christianity and health. The book is moderate in spirit, constructive in statement and helpful to any one who wishes intelligent comprehension of the new redemptive work Christianity is doing for the bodies of men, and the dangers of fanaticism and ignorance which it needs to avoid. (New York: Thomas Y. Crowell and Co., 1910, Pp. 234, \$1.00 net.)

BIBLICAL CRITICISM. Professor J. W. McGarvey has contributed for many years to the Christian Standard of Cincinnati a department under this caption. Reprints of material found in that journal from 1893 to 1904 are gathered in this book. Professor McGarvey represents the extreme conservative view in biblical study, and is therefore himself a critic of the views which are generally accepted today by biblical scholars regarding the literary character of the Bible. The book has value as a compact and convenient collection of Professor McGarvey's statements on this theme during the last decade. It has also the value of presenting enough of the views combated to convince many of his open-minded readers that the writers whom he denounces with such severity are the interpreters whose opinions are rather to be chosen than his own. Next to the text books which deal in a constructive spirit with the problem of biblical criticism, a work like Professor McGarvey's can be recommended as presenting some of the best reasons for the adoption of the views which he so strongly combats. (The Standard Publishing Co., Cincinnati, Ohio. 1910, Pp. 479, \$1.00 net.)

THE EXPANSION OF CHRISTENDOM. So much is written upon the theme of missionary work that one hardly knows what to read first of all the desirable books. Mrs. Ashley Carus-Wilson has contributed to the theme a most serviceable book, which deals with the progress of missionary work from the beginnings of the Christian era to the present time. The treatment is threefold. First there is the "Cause for Missions," which reviews the six great motives for missionary work; then "Course of Missions," which surveys the coming of the nations by the Christian faith, and lastly the "Crisis of Missions," which considers the present condition of the world-field and its imminent needs and changes. The style is pleasing and the material is full of the kind of information busy people wish in acquainting themselves with this important theme. (Hodder and Stoughton, London, 1910, Pp. 338, \$1.50 net.)

THE KINGDOM IN PREPARATION AND FULFILLMENT. Thomas W. Phillips in this little pamphlet is trying to persuade his brethren that it is useless and wrong to pray the Lord's Prayer with its petition, "Thy kingdom come," because the kingdom already came at Pentecost and there is therefore no need to pray for it further. This was once a favorite view with some of our people, and Mr. Phillips can present quotations from Alexander Campbell, Isaac Errett and Professor McGarvey that either explicitly or by implication confirm his thesis. But the ground

on which it is constructed is a mechanical view of the progress of the work of God in the world, and an erroneous identification of the kingdom of God with the visible church. These contentions have ceased to be convincing, because they fail to meet either the facts of Scripture or of Christian experience. (Standard Publishing Co., Cincinnati, 1910.)

MICHAEL SERVETUS. To most readers of church history the solitary fact known about Servetus is his condemnation and death at the hands of the authorities at Geneva, who were inspired by Calvin's strong detestation of the heresies with which he charged him. Professor Carl T. Odhner of the New Church Academy at Bryn Mawr, Pennsylvania, has written a little volume in defense of Servetus, whom he praises as the one man of his period who was not carried away either by papal pretensions to authority or by Protestant doctrines of miraculous regeneration and polytheistic views of the Trinity. As Professor Odhner is a Swedenborgian, the highest praise he can give to the subject of his monograph is that he closely resembles the leader of the church of the New Jerusalem. (Philadelphia, J. B. Lippincott Co. 1910, Pp. 95, 50 cents net.)

THE COMING RELIGION, by Charles F. Dole. An optimistic view characterizes this book, which is in itself good, but the statements are for the most part general, and one does not seem to get in a concrete way much closer to the desideratum of the author which he expresses as "good thinking, good feeling and especially good conduct." The trend of much of modern thought is brought out in one of the concluding paragraphs. "In short, everything forces upon us the conclusion that this is a spiritual universe, whose great values, forever lifting themselves above the dust and toil of life, are justice, beauty, truth and goodness. But a spiritual universe is another name for God's world, and the names of God are Power, Wisdom and Love." (Boston: Small, Maynard & Company, Pp. 200. \$1.00.)

IN THE MASTER'S COUNTRY. Martha Tarbell, whose Sunday School commentaries have been among the most valuable helps for the study of the International lessons in recent years, has prepared a geographical aid to the study of the life of Christ which promises to be an admirable help in the work of teachers. It opens with a chronologically arranged outline of the life of Christ. Then follows the geography of Palestine in the time of Christ, covering such features as its position and extent, physical characteristics, climate, divisions, great highways and cities. An appendix contains several outline maps for practice work. (George H. Doran Co., N. Y., pp. 43, \$0.50 net.)

THE TEACHING OF THE LESSON. G. Campbell Morgan prepares each year for Hodder and Stoughton of London and New York, a Vest Pocket Notebook on the International Lessons. The volume for 1911 has been received. Dr. Morgan is a conservative, but suggestive teacher of the Bible, and this little volume is compact and convenient.

CHRIST AND THE NATIONS. The argument for missions drawn from the material of the Bible is familiar and yet always impressive. Principal Arthur J. Tait of Ridley Hall, Cambridge, has reviewed the Old and New Testament teachings on this theme in a series of ten chapters which divide the Old and New Testament into periods of development and gather from each the most outstanding statements on the theme of world evangelization. It is not so compact or con-

vinced a book as McLean's "Where the Bible Speaks," but it is a thoughtful presentation of its theme. (Hodder and Stoughton, London, 1910, Pp. 231.)

THE BEAUTY OF EVERY DAY, by J. K. Miller, D. D. In his introductory note to this new work, Doctor Miller says "These simple chapters may have their messages for new friends and old—those who have been reading the author's books for years, and those who may pick this volume up by chance." (New York: Thomas Y. Crowell & Company, New York. 65 cents, net.)

THE MASTER'S FRIENDSHIP, by J. R. Miller. Perhaps no writer on religious subjects is more widely read than this author. The keynote of this book is brought out in the first sentence, "Jesus was the friendliest man who ever lived in this world." (New York: Thomas Y. Crowell & Co. Pp. 43. 50 cents.)

Social and Political

WAGE EARNING WOMEN, by Annie Marion McLean, Ph. D., Professor of Sociology in Adelphi College. Introduction by Grace H. Dodge. This is one of the series known as The Citizen's Library of Economics, Politics, and Sociology, edited by Prof. Ely of the University of Wisconsin. It was written by Miss McLean, who had charge of a corps of twenty-nine women in conducting the investigation. The work was done under the auspices of the National Board of the Y. W. C. A., and its president, Miss Dodge, writes the preface. It is the kind of work that commends such organizations and is a fine commendation of the worth and promise of the rapidly growing Young Women's Christian Association. Realizing that all their energy might have been spent in investigating thoroughly some single occupation, they chose rather to "learn a good deal about many women in various trades with a view to stimulating efforts in their behalf." To this end they studied a large number of such industries as the clothing, textile, laundry, cigar, box, soap, store, shoe, printing, paper-making, fruit-picking and drying, etc., that engage especially the labors of women operatives. They covered the country from Massachusetts to California and looked at matters from the standpoint of not only both the employer and employee but of others familiar with woman's work. They found things anything but cheering and recommend, among other things, especially that shorter hours and better wages, more sanitary conditions and better recreational facilities be provided. They found that one woman out of every five and over sixteen years of age is a breadwinner, and that the greater number of them work under conditions that does not bode well for the children that shall come after them. They most heartily approve of the labor union and find the women workers turning to it as a means of self-help. The Y. W. C. A. has been established at more than 400 industrial centers and is doing a work that cultivates comradeship, makes for moral sensibility and saves from menace to both body and soul. (New York: The Macmillan Company. Pp. 202. \$1.25 net.)

LABOR IN EUROPE AND AMERICA, by Samuel Gompers, President of the American Federation of Labor. Samuel Gompers is one of the remarkable men of this time. He has been for almost a generation at the head of the greatest labor organization in the world. He possesses those powers of organization that might have made him wealthy had he chosen business, or a great party leader, had he chosen politics. But he chose to devote his great talents to the uplift of that multitude into which he was

born and who must labor with their hands for the wages other men may pay. He dreamed, when a young workingman, of the benefits that might be brought to the workers through a federation of the unions, and dared to prophesy, in his enthusiasm, that he would some day lead such an organization. Last summer he was sent by the Federation to attend the International Trades Union Conference in Paris and to act as a fraternal delegate at national conferences in other lands. Thus he is seeing his idea of a federation broadened into a world-wide bond of labor and advocates a strong international federation. He spent the summer studying general labor conditions in Europe. With his keen perception and experienced judgment he was able to learn more in a few short months than many an investigator could have discovered in a twelvemonth. He was received everywhere with honor among the labor leaders and given every facility they possessed for his study. The result is a book that reads as fascinatingly as a story or a travel tale, but is filled with things that it is good for the student of welfare problems to know. He found that conditions were improving in Europe, but that poverty was terrible among the working people, and that America is far in the lead as a workingman's country, due to the freedom of opportunity here to quit your job. To quit your job is not always an easy or possible thing to do, but there is a margin of such possibility in this country, while there is little there, and a man is born almost as if in a caste. (New York: Harper & Brothers. Pp. 286.)

THE FUTURE OF TRADES UNIONISM AND CAPITALISM, by Charles W. Eliot, President-emeritus of Harvard University. Not so much the logic of the situation as the trend of our sympathies determines our attitude on social questions. This is strikingly revealed in this little book of President Eliot's. His treatment of Trades Unions is chiefly devoted to pointing out their dangers, while that of Capital is devoted to extolling the virtues of paternalism if only capital would be so good as to adopt them. The worthy scholar and beloved President of Harvard writes in a fascinating style and beams with benevolence, but the type of paternalism he advocates would do the heart of Thomas Carlyle good. He declares the closed shop a labor monopoly and calls it the worst possible, but does not deny capital's claim to govern entirely the labor conditions, except as a salutary public opinion may deter it from a dictatorial attitude. He regrets that unionism has turned from "humanitarian" work to that of getting its wages raised, and says it has thereby forfeited public sympathy. He thinks the Australian method of arbitrating labor troubles bad because it recognizes the union as such and tells us that simple publicity is all that is needed to prevent capital from doing anything but what is right in its management of the wage system. In fact, publicity is Dr. Eliot's prescription for the curing of the troubles of the industrial world. He is a warm advocate of the Canadian method. His plea with capital is "be beneficent." That is capital's sole duty. Individual freedom is assigned as the reason for condemning industrial co-operation or collective bargaining. Combinations of capital, he claims, were the result of the necessity of meeting the rising combinations of labor. If ever sympathy made a great man a biased advocate of a cause, Dr. Eliot's individualism and faith in an economic overlordship of industry betrays it. (New York: G. P. Putnam's Sons. Pp. 122. \$1.00 net.)

THE GROWTH OF THE KINGDOM OF GOD, by Sidney L. Gulick and Edward L. Gulick. This excellent little book is cer-

tainly not published for profit, else it would be sold for twice the sum. It is multum in parvo and is based on the previous volume of the same title by Sidney L. Gulick, one of the oldest and most honored of missionaries to the Japanese. But it contains many things not in the previous volume and is indeed a very epitome of the progress of humanity through the benevolent contributions of Christianity. The Kingdom of God is treated as that work of Christianity which makes for the betterment of humanity by means of brotherhood, benevolence, education, good conscience, morality, democracy and the work of social welfare. Excellent bibliographies are given for each chapter and many statistical tables and diagrams are supplied, showing the spread of "The Kingdom" numerically in its various contributions to human welfare. Statements are made in outline of the state of society before the coming of Christianity and a review is made of that part of church history which separated the church from its social work in the interests of theology and ecclesiasticism. It is a most convenient volume to have at one's elbow. (Boston: The Pilgrim Press. Pp. 221. 50 cents net.)

DEMOCRACY AND THE PARTY SYSTEM IN THE UNITED STATES, by M. Ostrogorski. After the publication of his "Democracy and the Organization of Political Parties," its bearing on present day political issues in this country made the publication of the present volume pertinent. The author made a long stay in America, studying the latest development in political methods, including the present administration. First considered is the Caucus Club of colonial times, then the establishment and evolution of the convention system to the complications of the political machine and the present struggle for emancipation from the tyranny of a political trust. The proposed reform measures are considered with discerning comment on their practicability and lack of it. The author says in closing, "The direction of the path of progress has to be rightly discerned, the feasible has to be distinguished from the utopian, but the magnitude of the task should never be a plea for its abandonment. It is rather only an additional reason for arduous work." (New York: The Macmillan Company, Pp. 455. \$1.75, net.)

THE OLD ORDER CHANGETH, by William Allen White. It is interesting to read this work in connection with the one considered above, one written by a member of the Russian Duma, and a factor in its revolutionary political period, the other by an American, and imbued with the democratic spirit of the West. Mr. White begins with the declaration that the underlying sin is personal greed, and the problem of democracy to make business honest, tracing the development of organized capital, the awakening of public sentiment to the necessity of its control, the struggle each new moral issue must undergo before its acceptance, lest it disturb our preconceived ideas. The author handles the subject not with the rancor of the "muck-raker" but with a kindly, optimistic spirit, looking forward to a democracy "not established by intricate laws and elaborate government machinery, but by the fundamental kindness of men to men, the basic unselfishness of man widened and applied to men, in their new relations." (New York: The Macmillan Company, Pp. 266. \$1.50, net.)

WAR ON THE WHITE SLAVE TRADE—Rev. Ernest A. Bell has been for many years the leader in the work of the Midnight Mission, which has carried on meetings in the Red Light district of Chicago in the effort to rescue girls from the life of sin and to save young men from the temptations of that

part of the city. Recently a large amount of literature has been published dealing with the social evil, and in this volume Mr. Bell has collected papers from such workers in this field as Hon. Clifford G. Roe, formerly Assistant State's Attorney in Chicago, and now connected with the League for the Suppression of the White Slave Traffic; Edwin W. Sims, Assistant State's Attorney, Dr. W. S. Hall of Northwestern University, and a number of others who are authorities upon the phases of the evil discussed. The book has many illustrations which help to understand the character, methods, and results of the social evil as it is met in a city like Chicago. (Charles C. Thompson Co., Chicago, pp. 481, \$1.25.)

GOVERNMENTAL ACTION FOR SOCIAL WELFARE, by Jeremiah W. Jenks, Ph. D., LL. D. This volume is one of that excellent series edited by Samuel McCune Lindsay, as *The American Progress Series*. Other volumes are "The New Basis of Civilization," by Prof. Patten; "Standards of Public Morality," by Pres. Hadley; "Misery and Its Causes," by Edw. T. Devine, and "Social Insurance," by Henry Rogers Seager. The series is designed to give technical assurance to social workers and to make popular to the public the real basis of social welfare work. This volume of Prof. Jenks is quite up to his other works along the social line. It is perspicuous, judicious, full of heart, and does not "use words to conceal thought." After defining the meaning of social welfare he defines the prerogatives and limitations of the legislative, judicial and executive function under government in relation to social welfare work. He is not disposed to accept the creed of those who think government exists only to restrain the vicious, but believes it has a stewardship to discharge in positive action for social welfare and that its functions are progressive in their growth. Those who are impatient with the slowness of the government in dealing with wrongs that newly arise and the temerity with which constructive innovations are undertaken will profit by the discussion of those elements of social psychology that deter such undertakings. The great laws of custom, of moral inertia, of prejudice, and the complex state of society are pointed out. On the other hand, the inhibiting interests of class and self interest are dealt with and the power of public opinion to compel legislation effectually shown. This book, and indeed the whole series, present the scientific basis for procedure in social welfare work as determined both by fundamental social laws and governmental prerogative. (New York: The Macmillan Company. Pp. 226. \$1.00 net.)

PRIVILEGE AND DEMOCRACY IN AMERICA, by Frederic C. Howe, Ph. D., Author of "The City; The Hope of Democracy," etc. Dr. Howe is one of that newer class of writers who has made himself a name through his contributions to the literature on current issues of the fundamental type. This volume is so packed with facts and so rich in application to the burning issues of today that a reviewer cannot do more than describe it unless he has a page or two at his disposal. It is an able defense of the right of the masses to their own patrimony and a vigorous protest against the expropriation of the natural wealth of the nation by those who furnish the initiative and the capital for its development. He would give brains and brawn their just portions in the work of the world, but he denies that brain and money have a right to the unearned increment that gathers about enterprise through the contribution that population and progress make. That which society produces by its presence and by its collective acts, he believes society should have. He would have that wealth which

nature provides, pay the cost of government and social welfare and give every man the untaxed earnings of his individual enterprise. He would give competition free scope where it can be guaranteed, but he would remove all natural monopolies from the domain of private profit. The whole volume is a ringing demand that individual enterprise shall be rewarded by the lawful fruits of its effort, but that it shall never be privileged to dispossess society of its natural gifts through any form of monopoly or legal privilege. In all cases of history "the class which ruled was the class which owned," but democracy demands that no class own the common wealth. "The open door, the open highway, the socialization of the land, will destroy the tribute exacted by monopoly." (New York: Charles Scribner's Sons. Pp. 304. \$1.50 net.)

Fiction

LATTER DAY PROBLEMS, by J. Laurence Laughlin, Professor of Political Economy in the University of Chicago, author of "The Principles of Money," etc. In this volume the well-known and able economist, Prof. Laughlin, discusses a variety of subjects, but one group center around the discussion of labor, wages and poverty and the other around banking questions. In all current problems are dealt with from a conservative viewpoint and "sentimentalists" come in for special derision. The treatment of the question of "The Abolition of Poverty" is a fair index to the temper of the whole volume. The author's fundamental maxim for the labor question is "increased efficiency." He thinks poverty can never be abolished because there is that in human nature which forbids some from ever enjoying much unless it is given them. Thus he sees nothing better than a chance to reduce poverty. This he would do by making it possible for every one who would be willing to move to the country to get on a bit of productive land. But he says nothing at all about any means of relieving them of excess rents such as a great country-wise movement would bring. For those who would not go to the country he would make technical instruction possible that all who would might become skilled laborers. He reasons as if increased productive power had no handicaps in our industrial system, but automatically does and forever will receive its share of the product. Labor unions he regards as the chief enemy of better wages and working conditions because they are "monopolies" and run for the benefit of the few (?). He denounces no other monopolies as obstructionists to the natural right of labor to procure its share of the general product. The principles of the whole treatment would have applied to the problems of a benevolent feudal lord with satisfaction and no doubt give eminent satisfaction as well to those who frankly believe in a feudalistic system of industry. (New York: Charles Scribner's Sons. Pp. 303. \$1.50 net.)

MASTERMAN AND SON. Dr. W. J. Dawson is the author of several works, of which perhaps the best known are "A Prophet in Babylon," "The Makers of Modern English," and "The Evangelistic Note." In the present book he has told in an interesting way the story of a hard-headed, unscrupulous, successful English architect who was anxious to secure the future of his son by making him a member of the important firm of which he was the head. But the son becomes distrustful of his father's business methods, discovers that many of the buildings put up by the company are unsanitary and shoddy, and refuses to connect himself with the business. The father who is only carrying out the ordinary methods of business in his set be-

comes irritated by his son's criticisms and at last practically casts him off. The boy comes to America and seeks his future in the Far West. The love story connected with the business of Masterman and Son is an interesting strand. The ending one must read for himself to properly appreciate. Doctor Dawson's style is simple and pleasant to read. A paragraph will illustrate features that are frequently in evidence: "The pivots upon which life moves consist of a few rare and exquisite moments; for one man a sunrise, for another a strain of music heard at midnight, for yet another the sudden, arrowy fragrance of violets in a wood, and behold! life is changed, something has been withdrawn from it and something added—a new element, wholly authentic, yet wholly indefinable." (New York: Fleming H. Revell. Pp. 365. \$1.25 net.)

THE NEW DEMOCRACY, by Louise Downes. An exhaustive discussion of the "Votes for Women" problem. Many quotations from the Bible and Walt Whitman are used as texts, as it were, for somewhat figurative and not always clear treatment. The enfranchisement of woman is not to come as a gift from man, but as the necessary fulfillment of Law, which is above all human opinion. In one chapter the author says, "The terror of men today seems to be that they are being called upon to yield up their power to the opposite arm of their problems. They have no argument but, Woman ought not to usurp authority belonging to men. The negro will usurp the power of the white man. Labor will dominate capital. Japan will dominate America. Fear of the opposite arm of all problems possesses men today," and again, "The problem of the emancipation of woman is no human political one. This is a problem of the ascension of life. No man problem, but a problem in which is evolved the fall or ascension of the world." (Boston: Sherman, French & Company. Pp. 420. \$2.00 net.)

THE STEERING WHEEL, by Robert Alexander Wason. "All the world's a car, and all the men and women, would-be chauffeurs," is the delicate paraphrase that appears on the title page and suggest the delicious humor that bubbles in an irresistible fashion throughout the book. The ludicrous and impossible sides of much of the modern so-called "Socialism" is held up to view in a good natured way, and at the same time there is shrewd commentary on present day business methods and motives. All the characters are well drawn and stand out with an individuality that makes them move through the pages with reality. (Indianapolis: Bobbs-Merrill Company, Pp. 399, \$1.50 postpaid.)

MY LADY OF THE SPUR, by David Potter. This is Mr. Potter's third novel, "The Last Goddess" and "The Eleventh Hour," having preceded it. The time of this story is the early days of America, and the style is reminiscent of "Merrie England," with much jousting with brigands, and all the accomplishments, of the life of that period, and recounts the adventures of a free lance, who steps into a dead man's shoes, and by assuming in reality the character of a gentleman of honor, clears himself of a former crime, and wins the love of the lady whose property he had annexed. (Philadelphia: J. B. Lippincott. Pp. 320. \$1.50.)

A SPLENDID HAZARD, by Harold McGrath. This prolific writer of "best sellers," writes purely for the diversion of his readers, so it is said. There are no social problems in "A Splendid Hazard," and the story moves along on its well-oiled plot with no unpleasant creakings or harrowing episodes. While of the conventional type, there is

rather a sweetness and vivacity about it that makes it good pastime for an afternoon's reading. Pictures in color, by Howard Chandler Christy, add to its attractiveness. (Indianapolis: The Bobbs-Merrill Company. \$1.50 postpaid.)

THE GOLDEN GALLEON, by Lucas Malet. A reminiscence of Mrs. Gaskell's Cranford is in this little bit of human history. The devotion of "Other Auntie" and "Auntie My" to Willy Evans, who personified life and youth to them, tells the power of our ideals to raise us above the sordidness of immediate environment,—the alchemy that can "Life's leaden metal into gold transmute." (New York: Hodder & Houghton. Pp. 151. \$1.20 net.)

PAYING THE PIPER, by Margret Holmes Bates. "Remember your sins will find you out," might be the summing-up of this story of New York life. Many types of character figure in its pages, some admirable, others decidedly the reverse, and the tragical ending of the book seems an unavoidable sequence in the logic of its happenings. (New York: The Broadway Publishing Company. \$1.50.)

Miscellaneous

THE SCIENCE OF POETRY AND THE PHILOSOPHY OF LANGUAGE, by Hudson Maxim. It is a far cry from torpedoes to trochaic inversions, yet the versatility of the author makes him seem equally at home in either field. There is a vivid quality in the style that is reminiscently dynamic as it were, of the author's inventive genius in the field of explosives. Especially is this true, where he launches into humorous criticism of the critics, who have descanted on this subject in other generations. On the whole, Mr. Maxim has given us an exhaustive, discriminating review of what poetry is *not*, as well as what it is. The book is replete with specimens and examples, to give clarity to the text, and not the least interesting of these are Mr. Maxim's own flights into the realm of poesy, though he modestly designates them as "exemplifications of what any educated person with imagination and powers of invention may write by merely proceeding according to scientific method and without any fine frenzy or divine afflatus." (New York: Funk and Wagnalls Company. Pp. 294. \$2.50 net.)

GREAT ENGLISH NOVELISTS, by Holbrook Jackson. Eleven representative English writers appear in this volume, which is third in a series which Mr. Jackson is compiling. They range from Defoe to George Meredith, who, as the author says, represents the adulthood of the novel. The personal sketch of each writer is not so much of a biographical nature, as an interpretation of his life and its consequent relationship to his work in its main tendency.

THE UNCROWNED KING, by Harold Bell Wright. In this book, Mr. Wright has made a distinct departure from the books that have given him wide-spread popularity and established in the "best sellers" class, yet there is a reminiscence of the underlying thought in "The Shepherd of the Hills," and "The Calling of Dan Mathews." The story is allegorical, and the journey of the Pilgrim from the Desert of Facts past the Outer Edge of Things to the Land of Allthetime, where the rightful ruler Really Is for awhile usurped by the pretender Seems-To-Be, is an analogy of the journey of the human consciousness from sense to soul, from the materialistic and limited sense of things to the awakening to the reality of the spiritual

ideal. (Chicago: The Book Supply Company. 75 cents, net.)

THE NORTH POLE, by Robert E. Peary. This is one of the notable books of the year. In his introduction to the volume, Theodore Roosevelt says, "Commander Peary has made all dwellers in the civilized world his debtors; but above all, we, his fellow Americans, are his debtors. He has performed one of the great feats of our time; he has won high honor for himself and for his country; and we welcome his own story of the triumph which he won in the immense solitudes of the wintry north. Contrary to popular impression, the book is by no means a mere reprint of the magazine articles, as much interesting matter has been added. There are more than a hundred illustrations selected from the 1,500 negatives in Commander Peary's possession. Eight of these are in full colors. The terse, graphic style of the whole narrative makes it intensely interesting reading. This book will be published, it is believed, in more countries and languages than any other book of 1910. It has already been



COMMANDER ROBERT E. PEARY.

announced in England, Canada, France, Germany, Italy, Sweden and Holland. It is possible there will be editions in Hungary and other negotiations are pending. Interest in the book has everywhere been exceedingly keen, and the arrangements with foreign publishers correspondingly favorable. Even in some countries where no copyright protection exists, publishers have gladly paid for the privilege of bringing out the authorized edition. (New York, Frederick A. Stokes Co., 365 Pp. \$4.80, net. Special de luxe autograph edition, \$15.00, net.)

THE SECOND POST, by E. V. Lucas. Those who enjoyed the delightful collection of letters published under the title of "The Gentlest Art," have another treat in store in a second volume, in which Mr. Lucas has assembled these most personal memoirs of more than one generation. From the letters of Pliny the Younger in the first century to the irrepressible commercial traveler, who tactfully inquires after a French leave of absence, "Dear Firm:—Am I still with you?"

there is much to entertain one. (New York: The Macmillan Company, Pp. 262. \$1.25 net.)

THE BOOK OF FRIENDSHIP, by Samuel M. Crothers. The gentler sentiment of friendship finds expression in this compilation of prose and poetry from many authors. From the friendship of childhood, on through college days, to the ripper friendship of mature years, are recorded the expressions of feeling that are imperishable. Mr. Crothers says in an introductory word, "A friend is one whom you like to have with you when you are doing what you most like to do . . . In the consciousness that another reflects your thought, you find the keenest satisfaction." (New York: The Macmillan Company. Pp. 331. \$1.25 net.)

SIEGFRIED, by Oliver Huckel. The usual Wagnerian librettas are most inadequate from a literary standpoint, being made rather to suit the musical requirements so that much of the spirit of the stirring German legends are lost. Dr. Huckel has given a free translation in blank verse that presents the life and color of the original. (New York: Thomas Y. Crowell and Company. Pp. 105. 75 cents net.)

WALDEN, by Henry D. Thoreau. Lovers of Thoreau will find much enjoyment in the new edition of "Walden" which is one of the most attractive of this season's "old favorites in new dress." Clifton Johnson has prepared special photographic illustrations, thirty-five in number, for it. These include a number of views of Walden Pond, and other points about Concord that are associated with the author. In the light of the much discussed "increased cost of living" of today, many of the ideas set forth in the book are most pertinent. One cannot help but see the folly of continually making additions to one's household goods which can, by a slight change, become household "gods" to whose unwholesome tyranny we must pay exacting tribute with our time and strength. To be sure, we cannot all build us a hut in the woods and live close to Nature, as did this kindly philosopher, but we can keep ourselves from being entirely blinded by the fog of Things, and see the uselessness of "spending the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it." The illustration shows the cairn of stones that marks the original site of Thoreau's hut, which is made



From "WALDEN"
By Henry D. Thoreau
Thos. Y. Crowell & Co., New York

larger each year by the custom of visitors to add a stone as a tribute to his memory. (New York: Thomas Y. Crowell and Company. Pp. 440. \$2 net.)

The Daily Altar

An Aid to Private Devotion and Family Worship

[Those who have found help in the devotional exercises of the Daily Altar during the past year are asked to read the editorial note on page 5 and write the editors whether they wish the department continued into next year.—THE EDITORS.]

SUNDAY, DECEMBER 4.

Theme for the Day.—The Prayers of the Saints.

Scripture.—Pray without ceasing.—1 Thess. 5:17. Continuing steadfastly in prayer.—Rom. 12:12.

And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.—Rev. 8:3.

Faint not before the unseen throne,
O wrestling soul that lifts thy prayer
'Gainst pendent clouds in vacant air,
Thou makest not thy plea alone.

A vial full of odors sweet,
A chosen angel's sacred trust,
The broken cry that rose from dust
With "incense much" becomes complete.
—Rev. J. M. Laird ("The Petitioner")

Prayer.—O Thou, who art unseen but ever near, we offer Thee our thanks for this new Lord's day. Our faith grows stronger and our hope revives at the thought of the house of God, and the fellowship of Thy people. We would draw near to Thee in worship to-day, and gain a firmer hold upon the life to come. And may prayer become a more precious privilege, bringing us to the presence chamber of the King. May the lifting up of our prayers be like the morning sacrifice. In Jesus' name, we ask. Amen.

MONDAY, DECEMBER 5.

Theme for the Day.—The Coming of the Snow.

Scripture.—Great things doeth he, which we cannot comprehend. For he saith to the snow, Fall thou on the earth.—Job 37:5, 6. He giveth snow like wool; he scattereth the hoar-frost like ashes. He casteth forth his icelike morsels: who can stand before his cold?—Psa. 147:16, 17.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ridged inch deep with pearl.
—James Russell Lowell ("The First Snow-fall")

Prayer.—Our gracious God, in Thy hands are all the forces of the world. We know that behind and within all nature Thou art working out Thy holy will. We rejoice in the new ways in which Thy providence is made known. For the coming of the winter, for the snow that wraps the world in its folds, for all the quiet ways in which the great purposes of nature go forward through the months, we praise Thee. Only make us quick to hear the cry of need, and earnest in all friendly offices toward the poor about us. For Thy names's sake. Amen.

TUESDAY, DECEMBER 6.

Theme for the Day.—Open the Door.

Scripture.—Behold, I stand at the door

and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

Open the door of your hearts, my lads,
To the angel of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, depart!
To the voices of hope that are calling you,
Open the door of your heart.
—Edward Everett Hale ("The Open Door")

Prayer.—Our lives are Thy gift, good Father, and into them Thou comest as we give Thee room. We have heard the entreating words of our Lord, asking us to receive him in Thy name, for he comes to speak to us of Thee. May we not set barriers before the entrance of our hearts, but open to Thee and to all holy guests. Abide with us, dear Lord, and leave us not, for the day is far spent, and the night is at hand. Amen.

WEDNESDAY, DECEMBER 7.

Theme for the Day.—The Treasures of Books.

Scripture.—Then read Baruch in the book. Jer. 36:10.

The cloak that I left at Trons with Carpus, bring when thou comest, and the books, especially the parchments.—2 Tim. 4:13.

Who hath a book
Hath but to read,
And he may be
A king indeed.
His kingdom is
His inglenook;
All this is his
Who hath a book.
—Wilbur D. Nesbit ("Books")

Prayer.—We bless Thee, O Lord, for all the friendships with which our lives have been enriched. And among these companions of ours that have made the days inspiring are those who have spoken to us in the pages of our books. We have Thy word in our hands, and many other volumes that have brought us the breath of life, and girded us anew for our daily tasks. Make such friendships increasingly dear to us, O our God, and through their help may we become worthy of enrollment in the Book of Life. Amen.

THURSDAY, DECEMBER 8.

Theme for the Day.—Troubles that do not come.

Scripture.—Be not therefore anxious for the morrow.—Matt. 6:34.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.—Phil. 4:6, 7.

Some of your hurts you have cured,
And the sharpest you still have survived.
But what torments of grief you endured
From evils that never arrived.
—Ralph Waldo Emerson ("Anxiety")

Prayer.—Father of mercy, Thou hast saved

us from many dangers of the way. We have trusted Thee, as our fathers did, and Thou hast not failed us. Save us, we beseech Thee, from the troubles that our fears alone make real. Give us faith to rely on Thy arm of power, and to put out of our souls all fear and misgiving. Then shall we be saved from most of our anxieties, which are for ills that never come. Give us the calmness and the serenity of Jesus, our Lord, in whose name we pray. Amen.

FRIDAY, DECEMBER 9.

Theme for the Day.—The New World.

Scripture.—Behold, I make all things new.—Rev. 21:5.

For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.—Isa. 65:17.

Let dead hearts tarry and trade and marry,
And trembling nurse their dreams of mirth,
The while the living their lives are giving
To bring the bright new world to birth.
—William Morris ("The Voice of Toil")

Prayer.—Our confidence is in Thee, O Thou Savior of the lost. We live in a world much of which is evil, and we find that same evil in our own hearts. But we would share in the glory of bringing in a new world in which dwelleth righteousness. Count us worthy of such a task, O our Father. Let us not fail of our high calling as Thy children. Lighten our way before us, and hearten us for whatever effort may be required. And at last may we see the day dawn upon a world that is all Thine own. For Jesus' sake. Amen.

SATURDAY, DECEMBER 10.

Theme for the Day.—Perverters of Good.

Scripture.—Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.—Isa. 5:20.

O purblind race of miserable men,
How many among us even at this hour
Do forge a lifelong trouble for ourselves
By taking true for false, or false for true.
—Alfred Tennyson ("Geraint and Enid")

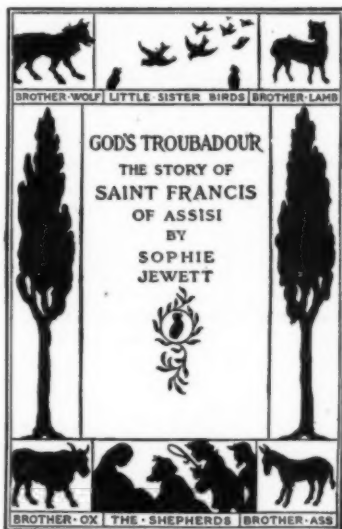
Prayer.—Holy Father, we acknowledge our proneness to err from the right way. We have followed too much the devices of our own hearts. We have too often perverted the good, and misnamed evil and sin. Count us not in the company of the unrighteous, but set our feet again in straight paths for Thy mercy's sake. And now bring us to the end of this week with Thy favor upon us, and hold our hands as the shadows fall. Amen.

—John LaFarge, the noted author and artist who died last week at the age of 75 years, was prominent in the world of art for many years as a versatile painter. He was born in New York City, March 31, 1835, and studied drawing with his grandfather, Binsse, a miniature painter. In 1856 he went abroad and in Paris studied as a pupil of Couture. In 1860 he married, at Newport, R. I., Miss Margaret Perry, a great-granddaughter of Benjamin Franklin. For the making of stained glass windows he invented new methods, which became known in Europe as "American," and which reformed the art of glass staining, so highly developed in the middle ages but subsequently fallen into comparative mediocrity. Much of the work of La Farge is in churches and private residences in the large cities and churches of the land.



Books for Children

GOD'S TROUBADOUR, by Sophie Jewett. The beautiful life of Saint Francis of Assisi is told in a tender, familiar way by Miss Jewett, and many beautiful illustrations of the Italian country where Saint Francis



From "GOD'S TROUBADOUR"
By Sophie Jewett
Thos. Y. Crowell & Co., New York

lived, add to its pages. The sweet spirit that made him thoughtful and kind to "all things both great and small," is a timely lesson for the young people of every age. (New York: Thomas Y. Crowell and Company. Pp. 184. \$1.25, net.)

CHINESE FAIRY TALES, by Norman H. Putman. Children the world over delight in fairy stories, especially those of other nations. Yow-to, Yu-Kong and Lung Wang are some of the quaint Chinese characters in this collection of folk lore. (New York: Thomas



From "CHINESE FAIRY STORIES"
By N. H. Putman
Thos. Y. Crowell & Co., New York

Y. Crowell and Company. Pp. 183. \$1.00).

A CHILD'S GUIDE TO READING, by John Macey. "The larger part of the books discussed in the various chapters and included in the supplementary lists were written for adult readers." It is the author's conviction that what is good for adults is best for boys and girls, and he does not think much of "juvenile books." The title of the book would therefore better be "A Guide to Reading," and a note could have been made in the preface of the fact that it was a guide for children as well as for adults. The lists of books of fiction, poetry, biography and the rest seem to be judiciously made in view of the writer's conception of his task. Such lists are always suggestive and stimulating. (New York, Baker & Taylor Co., Pp. 273.)

THE NARRATIVE BIBLE, edited by Clifton Johnson. While the phraseology of the Bible has for the most part been preserved, the various stories of the Bible are told in a connected way, to preserve their interest for readers up to the age of perhaps fifteen years. The historical continuity is brought out in a clear way and the make-up of the book is similar to the text books used by children in school. A good pronouncing dictionary forms part of the volume. (New York. The Baker and Taylor Company. Pp. 402. \$1.50, net.)

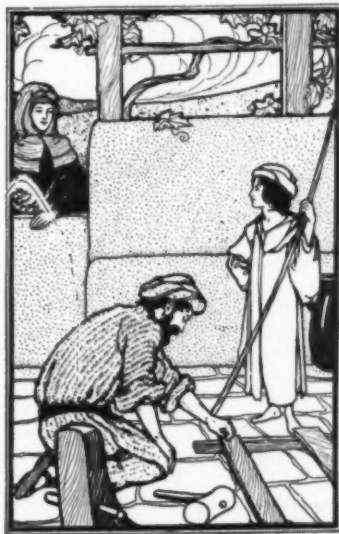


SIEGFRIED, THE DRAGON SLAYER, by Dora Ford Madeley. In simple language, with interpolated ballads, this volume retells the heroic story of Siegfried's adventures. Moral impressions rather than historic information is the content of the story, and high ideals are inculcated. There are a number of full-page illustrations. (New York: Thomas Y. Crowell & Company, Pp. 167. \$1.50, net.)

THE CHILDREN'S STORY OF WESTMINSTER ABBEY, by G. E. Troutbeck. Many books have been written about this historic pile, but the main purpose of this volume is to help children to understand its connection with the various periods of history. Many beautiful photographs of the monuments and tombs ornament its pages, and there is much that would benefit the adult reader

as well. (New York: Frederick A. Stokes Company Pp. 253, \$1.35, net.)

THE STORY OF JESUS TOLD FOR CHILDREN, by E. F. Jones. This book comprises sixty-three chapters of two or three pages each. This style of narrative is used to hold the attention of child readers. This style is direct and simple, and while suitable for children to read themselves, it can also be used to advantage by teachers. (New York: Thomas Y. Crowell and Company. Pp. 175. \$1.00).



From "STORY OF JESUS TOLD FOR CHILDREN"
By E. F. Jones
Thos. Y. Crowell & Co., New York

KIDDIE LAND, by Margaret G. Hays. Grace G. Wiederseim has supplemented the clever child verses by many drawings in color of roly-poly boys and girls at play and sometimes in a wee bit of mischief. Most human looking dogs, cats and teddy bears also frolic through its pages. (Philadelphia: George W. Jacobs and Company. \$1.25).





AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Cross of Christ*

The Passover of A. D. 50 was the occasion of the greatest tragedy in the world's history. The death of Jesus from every point of view seems the most pathetic of events. To bring a life of such nobility and sacrifice, such friendship and good will, to an end so painful and shocking seems a violation of every law of economy. Those who witnessed the event must, for the most part, have felt how distinct a violation of justice it was. And no less have the centuries looked back with disapproval upon the taking of an innocent life by unjust accusation and the perversion of law.

The crucifixion of Jesus has maintained a conspicuous place in the thought of the church. At first it was an event which the disciples felt to be so little in keeping with their hopes of the Messianic kingdom that they avoided the theme, and based their proclamation of the gospel on the more convincing fact of the resurrection. Yet soon they came to see that the death of Christ was also strikingly valuable as an element in their message. It was a singularly effective appeal to the human heart, when presented with the passion of those who had loved their Lord and were deeply affected by the injustice of his taking off. It is not too much to say that no fact of the gospel has been so central and commanding in the theology of the church as the death of Christ.

The Crucifixion in Art.

On the aesthetic side it is undoubtedly true that the Cross has been given a prominence quite out of proportion to its real meaning. The painters of the Middle Ages loved to depict the agony of Christ at the crucifixion. The morbid sentiments of that age, with its excessive other-worldliness, found pleasure in the depiction of the horrors of that scene. Perhaps it was inevitable that this should be emphasized during the ages which understood so little of the value of Christ's life and teaching, as over against the fact of his death. Happily the modern church, with certain notable exceptions, has ceased to feature the crucifixion as a theme of sacred art. It has learned that the more normal aspects of the life of Christ have greater significance for the building of character.

There is little need that we should repeat that pathetic and tragic story here. It is impossible to let the mind dwell upon the horrors of Jesus' physical suffering or the shameful humiliation through which he was compelled to go, without stirring the deepest feelings of anguish in any sensitive soul. It is not by such methods that the fact of Jesus' sacrificial death is best appreciated. Certainly the more shocking aspects of that terrible event we may well try to forget, in order that the significance of the whole series of experiences through which our Lord passed may make their legitimate appeal to heart and will.

*International Sunday-school lesson for December 11, 1910. The Crucifixion, Matt. 27:33-50. Golden Text, "He was wounded for our transgressions, he was bruised for our iniquities," Isa. 53:55. Memory verses, 41, 42.

Whose was the Sin?

We cannot avoid asking the question. Who was responsible for the death of Jesus? On whom is the blame for that tragedy to be laid? The various actors in that drama were the people, Judas, Herod, Pilate, the Scribes and Pharisees, the chief priests and Jesus himself. It is evident that the people were but slightly involved in the matter. On nearly every occasion they showed themselves his friends. In Galilee they had been enthusiastic followers of his ministry. On the day of the triumphal entry they hailed his advent to the city with high expectations of his becoming king. With his condemnation and death they had almost nothing to do. The crowd that echoed the denunciations of the Scribes and priests was not made up of the people of Palestine, but was rather the Jerusalem mob, the lowest elements of the city rabble, easily stirred to hostility upon the suggestion of unscrupulous men.

The Jewish people have too long been charged with the crime of Jesus' death. The nameless brutalities inflicted upon them in Germany, Poland and Russia, to say nothing of England itself in earlier generations, have been based upon the race prejudice growing out of the false and malicious charge that they were accountable for the death of our Lord. No wonder the Jews of many lands cannot listen to the name of Jesus without feelings of execration, considering the awful injustice heaped upon them by men who call themselves his followers.

The Part of Judas.

Judas was responsible for the death of Jesus in some small way. His motives in covenanting with the priests for the delivery of the Lord into their hands we shall perhaps never know. Was he disappointed at the Master's failure to take advantage of his opportunity? Was he merely greedy of the small price he was to receive? Was there some other element of pique or disappointment that we do not understand? His conduct remains one of the mysteries of that tragedy. But no one can suppose that his action was the result of hatred or a wish to prevent the accomplishment of Jesus' plans. His awful remorse and suicide are sufficient to disprove such a view.

But the part he played in the transaction, though inexplicable to the other disciples, was in reality very small. Had he never offered his services, other means would have been found to secure the person of the Master. In fact, the service he rendered in pointing out Jesus to the temple police amid the shadows of Gethsemane was almost insignificant. Judas will bear the brand of the traitor to the end of history, but his share in the actual events that brought Jesus to his death was very small.

Herod and Pilate.

Nor was Herod in any important way involved in the matter. To be sure he used the occasion as a means of renewing his friendship with Pilate, but as a factor in the death of Christ he was of no importance. Pilate, of course, played a much more important role. It was in his power to save the man whom he knew to be innocent.

But he had no special concern for him, whereas his own position was in imminent danger if he awakened the hostility of the Jerusalem circle. The danger of popular uprisings among the Jews was too serious and the instances too numerous to be disregarded. No doubt Pilate would have preferred to follow the clear path of justice. But he was no valiant defender of the right, and he took the easiest course in dealing with the perplexing situation. It must be confessed that he did what almost any other Roman governor would have done in the like circumstances. The life of an accused man was a small matter, while the tranquility of a province was of the greatest moment. Pilate's share in the transaction from the official point of view was not of great moment.

When one comes to the scribes and Pharisees it is easy to see that they are the chief actors in this tragedy. Their authority had been challenged by Jesus; their popularity had been in danger; their interpretations of the law had been discounted, and their credit undermined. To them Jesus was nothing less than a dangerous heretic, a disturber of the peace, whose suppression must be secured at all hazards.

Closely joined with them in the final issue were the chief priests. The two groups were ordinarily the most violent rivals and antagonists. The priests were the official leaders of the temple service. They were the owners of the rich temple franchises. They had only contempt for the minute definitions of the scribes and Pharisees. But in the presence of the common danger, especially after the cleansing of the temple, they joined forces, and determined upon the death of Jesus as the only solution of the problems which his public ministry had presented. Upon them must lie a large part of the burden or responsibility. They stopped at nothing to rid themselves of a dangerous man. The world will hold them responsible for a large share in that awful event.

Jesus' Share.

And what of Jesus himself? Looking at the straightforward, unswerving adherence to his program, was there any other issue than that of death? Jesus set his face toward that supreme witness to the truth which was to do more to make it the world's possession than any other testimony could have accomplished. Like a martyr, he went forward unflinching, unrelenting, to the consummation of his task at the cross. We cannot tell what the results would have been if he had survived and lived on to proclaim and illustrate his message in Palestine and the regions beyond. We only know that in the providence of God he went to death. All the circumstances seem to point inevitably to this result. Roman suspicion and impatience, Pharisaic and Scribal jealousy, Sadducean anger, and the unbending purpose of Jesus to make clear proof of his ministry, combined to make inevitable the result of which history knows. It was the only way. The death of Jesus compelled the world to stop and think of the meaning of his life. Without that life, the death would have had but little meaning. Without the death, the life could not have claimed the world's attention and regard. By his death Jesus gave convincing attestation to the facts of his ministry and message. And therefore at the Cross of Christ the nations must stand, as Greek and

The New Ministerial Relief Proposition

Which You Are Invited To Help Solve

In coming to the Third Lord's Day in December of each year, we come not to the observance of an important day, as we have sometimes said, but we come to the consideration of an important ministry. To a proposition confronting the church as one of her very grave, but certainly neglected duties. And we are coming as we believe in the right spirit for the proper adjustment of an important matter. Fifteen years of wrestling with our Ministerial Relief work has had its educational value. We have had some profitable experience out of which comes understanding and determination.

The purpose now is to do what we should have been cheerfully doing for the past ten years. What every well-informed person in the brotherhood will say is right and ought to be done. What every well-disposed, sympathetic disciple will be glad to help do. What is absolutely necessary for us as a people to do, or bear the

criticism of insincerity; and the reproach of indifference. Our claim is to New Testament teaching and practice, but if we look back over the last fifteen years of our history, as it pertains to our Ministerial Relief work, we will find in this we have not made good our claim. We have not been too much taken up with other interests, but we have been too indifferent toward this interest. We need to more evenly balance our considerations. As a great fact, the heart of our people is always in the right place. No worthy cause properly presented will ever fail a response. The one question upon which the support of this work hangs is its presentation to the people. And the logical channel is through the minister, with any and all other agencies assisting him. It is true of this as of any other general interest of the church, the minister holds the key to the situation. And through the ministers presenting this work to their people, we want to reach the hearts of at least a thousand new contributing churches this year.

OUR ONE DOLLAR A DAY CAMPAIGN

Our Ministerial Relief work is a challenge to the dignity of our ministry and to the integrity of the whole church. It is the payment of a debt required by the principles and spirit of our religion. It waits upon our ministry for its proper place among the important general interests of the church, and upon a great brotherhood for the support our Lord ordained it should have. Here is a man and his wife with a thirty to fifty years' record in the ministry. Their lives have been clean, consecrated. Their ministry efficient. They made many sacrifices for the cause they loved. Their active labors are closed. They have no home, no children to help them, and are without means of self-support. Such we consider among our truly worthy and most needy. The Board of Ministerial Relief feels that

ONE DOLLAR A DAY

is the least amount that can be regarded as support for such faithful servants. True, we have never yet paid any of them one-half so much, but even this will not furnish them with more than the necessities of life. And at least, this much the case demands, this much the church owes them, and this much we ought to pay. Others with homes, and possibly a little income, will receive less. The preacher with no wife, but who may have children to give him some assistance, to receive still less. Widows to receive the same consideration, and to be supported accordingly. Where there are dependents, as in some cases there are, this fact also will enter into the adjustment of the matter. Thus figuring, on a list of annuitants equal to that of last year, it will require about \$25,000 a year to care for this work. Considering numbers and ability, this is but a pittance for the Disciples of Christ to give for the support of a work like this. We can, we ought, and Brethren, we must do it. And so to this end we have entered upon this

ONE DOLLAR A DAY CAMPAIGN

and in which we are determined to win. There is no reason why we should longer trifle with this proposition in the half-hearted way we have been doing, but every reason why we should at once and without further delay meet the demands of the work as becometh the followers of Christ. Let no one think, "Well, there will be somebody to look after them. They will not starve." However this may be, you have heard the call; can you say no and regard yourself a brother of the Christ? Can you say no and then ask your congregation, if it makes an offering, but if it does not, then send direct to the Board. The care of these old soldiers, saints is one of the church's first duties, and ought to be one of her delightful privileges. So let us have the joy of the pull altogether and put this matter in its proper place among the great interests of the church. Brethren, let us join in the determination that

THIS CAMPAIGN SHALL SUCCEED

This proposition is worthy the Disciples of Christ as a people pleading for a present realization of New Testament Christianity. The justice of the proposition appeals to our very best reason, and the obligation it lays upon us to our highest sense of honor. The proposition is not beyond our reach. It is not more than our Lord expects of us. It is not more than we ought to expect of ourselves. As one of the interests beyond local boundaries it claims first place in our hearts. As a matter of absolute necessity it demands our most earnest and careful consideration. As a long neglected duty it challenges the self-respect of every member of the church. It appeals to the judgment of men, the sympathy of women, and to all by its tenderness and the love that binds us together as brethren in Christ.

If we were to recite all the individual cases of need calling for consideration, we would have to include all our annuitants, though some are more needy than others. And we tell you brethren, that among those whose names are on our annuitant list, are some of the noblest spirits, cleanest lives, and most consecrated workers our Lord ever called into His service. Men whose lives were laid a full and complete sacrifice upon the altar of the gospel ministry,

and whose devotion to duty and sacrifice for the cause of Christ form no insignificant part of the record that graces the pages of our history. There is only one attitude for us to assume toward these fellow-laborers with our Lord, and that is the attitude of brethren, which means sympathy and support. The two sides to this question are its needs and our integrity, and these meet only in the support for which we are pleading.

Now for an offering worthy the plea, worthy the people, and worthy the cause. Let Third Lord's Day in December mean Ministerial Relief to all our churches, and let us begin now to do what we have so long neglected. We will be pleased to send you literature for distribution and envelopes for the offering if you will indicate on a postal card how many of each you can use. Take hold of the matter in earnest and make your church a "Living Link Supporter," by the contribution of at least One Hundred Dollars. This can be done in hundreds of churches without difficulty, if you say so. Put your church on this list. Take the offering without fail. Make your exchange payable to BOARD OF MINISTERIAL RELIEF, and mail at once to 120 E. Market St., Indianapolis, Indiana.

A. L. ORCUTT, President.

Third Lord's Day In December Is The Time

Roman and Jew stood at Calvary, reading the triple inscription with a consciousness that the King of the Jews has become the Master of the World.

Christian Endeavor

TOPIC DECEMBER 11.

How Must a Christian be Different from Others? 2 Cor. 6:14-18.

The first thing which must distinguish a Christian from other people is that he has made a public declaration of his faith in Christ and has dedicated his life to his service. He not only believes in his own inner consciousness that Christ is worthy of his discipleship, but he believes it with earnestness and wishes to declare it to all the world. Of course, it is frequently contended that one can be a Christian without joining the church. That statement is misleading. Rather what is meant is that joining the church is no guarantee that one is a Christian. That is true. But he who has a stirring conviction that in Jesus Christ we have the true life—the ideal that will bring the individual into vital and harmonious relation both to man and God, and that this best expresses itself in everyday life in unselfish service and that he who wishes to participate in that life, i. e., to acquire this in the development of his own character, could not be kept out of the church. He believes in Jesus and he believes in the church of Jesus as the best instrument with which to work out his Christian purpose and he therefore declares his conviction to the world and co-operates with the other disciples through the agencies of the church.

The Christian differs from other people in the purpose and ideals of his life just so far as others differ from Christ. The difference is not in the physical appearance, nor yet in the particular actions of a Christian and a non-Christian man as they walk down the street. The non-Christian man may be sober and civil, polite and courteous. The difference is first seen in the great life purposes of the two. The non-Christian may lead a fairly respectable and sober life, work hard, rear a respectable family, conform to custom, accumulate and get such enjoyment as he is able. Of such men we have thousands to-day. In many respects the life and deeds of the Christian are the same, but upon inquiry as to the great life-ideals he is concerned not with the immediate personal enjoyment, but that his own life may conform to strict justice in his personal relation to his fellow-men. He strives to bring his life into conformity with the will of God. The thoughts that flash through his brain, the words which fall from his lips, and the deeds done in his attempt at the realization of his life purposes are determining factors with his Heavenly Father.

And finally the Christian becomes a "sweet savor of Christ unto God, in them that are saved, and in them that perish." Of course, to all those who spurn the appeal to know God and to make the life conform to His will, to those who are content to seek the immediate gratification of personal desires, whether they be that of physical appetites, or the personal enjoyment of ease and comfort, the fellowship of family and a narrow circle of personal friends and acquaintances, the acts and deeds of the earnest disciple is foolishness. His activity is an offense of him who is perishing—a stench in his nostrils. But to him who hears his appeal of unselfish service, who allows this rescuer to lead him up from the moral quagmire into which he has fallen, into the moral and spiritual gardens where the pretty rose and pure lily give forth of their fragrance, he is an angel of mercy. To this one he becomes a source

of life. The great difference, then, between the Christian and other people is the broad gauged unselfish life of service that he lives in the fear of God as over against the narrow selfishness of others.

Foreign Society Notes

The Chicago brethren have just given a special offering of \$1,500 for the work of the Congo. This is in addition to the regular offerings of the churches for Foreign Missions. This money is to go to the new station at Lotumbi. Mrs. Dye and your secretary were present on Tuesday, the 22nd of November, when this money was raised. Never have we seen such sacrificing loyalty on the part of the people. The women met in the afternoon and gave \$214. Twenty-nine men from the various churches met for supper in a down-town restaurant. Following the luncheon, after talks by Mrs. Dye and your secretary, pledges were taken. The little group of men gave \$1,300. Those who know the struggles of the Chicago churches will appreciate this loyal support. A year ago these people gave \$1,000 in a similar special appeal to send out Mr. and Mrs. Herbert Smith to Africa. They expect to make this a yearly occurrence. The highest enthusiasm and joy prevailed while the money was being raised.

One of the most serious problems connected with the evangelization of the world is the education of the children of missionaries. Our senior secretary who is now in India, refers to a missionary who has just returned to the field after his usual furlough, and left three children in the homeland to enter school. The youngest was only seven years old, the oldest thirteen. The mother was almost broken-hearted. The real sacrifice for missions is measured, not by a few dollars given for the work, but rather by the heroic lives of those who have gone to the fore-front of the battle.

There is an excellent missionary home for tired missionaries and other Christian people at Colombo, Ceylon, conducted by Miss Annie S. Bishop and H. W. Hoy. It is located on Colpetty Road, not far from the har-

bor. It is a delightful place for those passing that way to stop for a day or night. They are also conducting an important mission among the seamen at that port.

As indicating the rapid growth of the foreign missionary interest among our churches in Australia it is interesting to note that in 1905 they gave about \$5,700, while in 1909 they gave about \$13,000, or more than doubled their gifts in four years. The brethren in that country have done exceedingly well. Their future interest and growth are assured.

Dr. L. F. Jaggard and wife made a trip in the back country from Longa, Africa to Lotumbi. This had never been done before by any missionary. They were on entirely new territory, but everywhere received a royal welcome, and were treated as kings. Mrs. Jaggard was a marvel to them. These people had seen white men before, but never a white woman.

Herbert Smith of Lotumbi, Africa, reports that thirty-two new persons have been brought in by the evangelists to study Christianity. The missionaries say that the land to which they have gone is very great, and there are many people dwelling there. They ask if they cannot take back twenty or thirty teachers with them.

STEPHEN J. COREY, Secretary.

Cincinnati, Ohio.

November 23, 1910.

The Lord Jesus loves to reveal Himself to those of His saints who dare take the bleak side of the hill with Him. If you are willing to follow Him when the wind blows in your teeth and the snowflakes come thickly till you are almost blinded, and if you can say, "Through floods and flames, if Jesus lead, I'll follow where He goes," you shall have such unveilings of His love to your soul as shall make you forget the sneers of men and the sufferings of the flesh. God shall make you triumph in all places.—C. H. Spurgeon.

Does not the soul, finding the heart of its suffering full of joy, forget the mere rough outside in which that heart of joy was folded? —Phillips Brooks.

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Church Life

Meetings are in progress at Greencastle, Ind.

Richard Martin is now in a meeting at Gainesville, Tex.

The meetings at First Church, Lincoln, Ill., under the leadership of Allan Wilson, continue.

N. D. Webber, pastor at Morristown, Ind., has just closed a two weeks' meeting with fourteen additions.

A memorial service was held on Nov. 27 at Central Church, Indianapolis, Ind., in charge of the Grand Army posts.

The meetings at Eureka, Ill., under the leadership of the pastor, assisted by home forces, closed with 47 additions.

First Church, Lincoln, Neb., has taken its place in the Living Link column for Nebraska missions.

Frank F. Porter, formerly of New Albany, Ind., has taken charge of the work at Dayton, Wash., succeeding W. H. Harris.

W. C. Wade, a former pastor at Uhrichsville, Ohio, has begun work under the American Missionary Society.

First Church, Guthrie, Okla., is now without a pastor, T. L. Noblitt having resigned to resume the practice of medicine.

Clarence Mitchell is in a good meeting at West Mansfield, O.

C. O. Reynard, pastor of Second Church, Warren, O., delivered the sermon for the Union Thanksgiving service of all the Warren churches.

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C. L. Organ and C. M. Howe are now in a meeting at Delta, Ia., with promise of great interest. The Sunday-school had an enrolment of 204 on Nov. 20.

The work of tearing down the old church building at Sullivan, Ind., has begun, and the erection of a new \$25,000 building will begin at once.

After a pastorate of fifteen years at Hannibal, Mo., Levi Marshall has accepted a call to Nevada, Mo., to succeed W. W. Burks.

R. H. Crossfield, president of Transylvania University, addressed the Ministerial Association of Muncie, Ind., on November 21, on "The Crisis in Ministerial Supply."

During the month of October, there were seventy additions at First Church, Dallas, Texas, at the regular services. J. E. Dinger is pastor there.

F. W. Burnham, pastor of First Church, Springfield, Ill., delivered an address on "Religion and Modern Manhood," to the Brotherhood at Whitehall, Ill., recently.

The meetings held at Muskogee, Okla., for the past four weeks by the pastor, Melville Putnam, have closed. About 150 have been added to the membership.

A series of lectures on the psychological, physiological and scriptural basis of the marriage are being given at Second Church, St. Louis, Mo., where R. E. Alexander ministers.

T. M. Thomas of Kansas, Ill., has accepted a call to Mattoon, Ill., to succeed D. N. Wetzel, who has removed to Covington, Ky. Mr. Thomas will begin his work January 1.

Austin Hunter began a meeting with his Jackson Boulevard Church, Chicago, Nov. 20, there being twenty-two additions on that day. Miss Una Dell Berry is assisting in the singing.

A new church to cost in the neighborhood of \$15,000 is planned for Tillamook, Ore. At a recent meeting, about one hundred were added to the membership. V. E. Hoven is minister there.

C. A. Young continues his temporary pastorate at First Church, San Francisco, Calif. The work is progressing encouragingly, there being a number of additions at the regular services.

Central Church, Ironton, O., will hold a meeting in January. Since the beginning of the pastorate of Charles Arthur Cookwell, six months ago, the work has made good progress and the Sunday-school will reach the front rank standard Jan. 1.

The audiences at Lenox Avenue Church, New York, are large and enthusiastic. The pastor, Wm. Bayard Craig, believes in bringing to the latest discoveries of research in Bible history and is now preaching a series of sermons on "How We Got Our Bible."

The work is moving along well at Lathrop, Mo. Baxter Waters, the pastor, is preaching a series of sermons on "The Mind of Christ." The subjects are as follows: "Jesus' Idea of God," "Jesus' Idea of Man," "Jesus' Idea of Sin," and "Jesus' Idea of Salvation."

At an enthusiastic meeting held recently at Bonham, Tex., where C. M. Schoonover ministers, eleven thousand dollars was subscribed in about as many minutes toward the erection of a new church to cost about \$25,000.

Allen T. Shaw, pastor at Spencer, Ind., closed a two weeks' meeting at his church, November 20, with sixteen added. He was assisted in the singing by Edward McKin-

ney, who is now in a meeting at Hartford City, Ind.

J. H. Gilliland and F. J. Held have closed a meeting at Nevada, Mo. The meeting was planned especially as a "school of instruction" for the church and the sermons and lectures took a deep hold on the thinking part of the community.

The oldest Disciple organization in Washington is at Elma, L. H. Mitchell being the present pastor. This church is in a prosperous condition, and is accomplishing much good by its influence. This congregation is planning to build a new parsonage in the near future.

James N. Lester, pastor of Highland Street Church, Worcester, Mass., has resigned his pastorate, to the deep regret of his congregation and returned to his former home in California. He will be succeeded by A. B. Cunningham, who has held a number of successful pastorates in Indiana.

The women members of the missionary society of Vermont Street Church, Quincy, Ill., tendered a reception recently to the various missionary organizations of the Protestant churches of the city. Each society made interesting reports, and timely suggestions for progressive work were made.

W. W. Burks will close a pastorate of five years at Nevada, Mo., on Jan. 1st. During this time, 519 members have been received into the church, which has grown spiritually under his leadership. Mr. Burks expects to do evangelistic work for the present, and will continue to reside at Nevada, Mo.

J. Newton Cloe, pastor at Greensburg, Kans., began a meeting at his church, Nov. 13, assisted by Miss Helen C. Shoecraft. The work has been progressing during the four months of Mr. Cloe's pastorate, and the Sunday-school is now in the front rank column.

The congregation at Ladonia, Texas, celebrated the fourth year of the pastorate of A. L. Clinkinbeard, by raising all the current expense deficit and parsonage fund, and starting a state mission offering. There is no more sincere way to express appreciation of a faithful ministry than in similar ways.

The news of the arrival of a fine boy at the home of Leslie W. Morgan, our English correspondent, is an event of more than domestic importance. With this re-inforcement Mr. Morgan's always interesting articles will, no doubt, now come more often and regularly than of late. Here's our hand over the sea!

The Christian Century is in receipt of an interesting looking handbill in Russian, which the accompanying letter tells us is an announcement of a stereopticon lecture given under the auspices of the Disciples' Missionary Union in New York. This organization conducts a school where the English is taught, and much good is being done among the foreign population.

O. F. Jordan, of Evanston, (Chicago) Church, is giving a series of Sunday evening sermons on great religious leaders. Martin Luther, John Wesley and Alexander Campbell being among them. A Young Men's Class in the Sunday-school, composed of associate and active members, is increasing in numbers and much interest is manifested in the present series of study, "The Prophets of Israel."

R. W. Abberley the English evangelist has closed a meeting of four weeks with B. H. Hayden at London, Ontario. Despite the illness of Mr. Abberley during part of the meeting, much good has been accomplished, there being thirty-three additions to the member-

ship. The congregation is already planning to have Mr. Abberley lead in another meeting in the future.

B. A. Abbott, pastor of Union Avenue Church, St. Louis, gave an address before the Disciples Ministers' Meeting recently on the subject, "The Preacher and the Modern Daily Paper." Mr. Abbott gave some interesting parallels between the calling of the modern

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minister and the metropolitan editor, showing the necessity of each to be free from partisanship, and to maintain an open mind for the reception and discrimination of truth, whether or not personally palatable.

H. H. Wilson has resigned his pastorate at Pacific Grove, Calif.

A new church was dedicated at Zillah, Wash., on November 27.

W. J. Lhamon begins a meeting January 1 at Kirkwood Avenue.

Nelson H Trimble, pastor at Gary, Ind., has an opening for a drug clerk.

I. N. McCash has recently dedicated churches at Dublin, Ga., Sumter, S. C., and Bagley, Iowa.

A. J. Adams, pastor of Kern Park Church, Portland, Ore., held a short meeting recently at his church, with twelve additions.

D. O. Cunningham writes from Harda, Ind., of Mr. and Mrs. Rain's recent visit and of the illness of Mrs. D. Rioch.

R. E. Booker has accepted the assistant pastorate at First Church, Los Angeles, California, with A. C. Smither. Mr. Booker has been with I. J. Spencer at Central Church, Lexington, Ky.

Good news continues to come in to the C. W. B. M. headquarters at Indianapolis, from the Jubilee Movement. Mrs. Harlan sends two telegrams in which all can rejoice with her. One is from Mrs. Henry Martin, state president of Arkansas, saying that the First Christian Church at Little Rock through its Woman's Missionary Society, became a Living Link last night for the work of the C. W. B. M. The other is from Cincinnati, announcing that the aim set by their auxiliaries at the Jubilee Rally in Cincinnati for the Jubilee Offering is \$15,000.

Eureka College

Eureka College is compelled to go to court to protect her interests. A friend of the college a few years ago made a will leaving the college "the residue and remainder" of her estate. This amounts to something like \$80,000. There is a contest filed against the estate and the matter is set for trial, in Springfield, Ill., Nov. 28. There is absolutely no ground for the contest. The claim is made that the woman lacked "testamentary capacity." If the woman who made this will was not perfectly sane and reasonable when she made it, it is evident that we will be compelled to build several more insane asylums in Illinois. This item of news we feel is necessary because it has been reported that Eureka College had come into possession of this estate valued at \$80,000. It has not been counted as any part of the endowment fund we are raising. We have \$75,000 raised besides this.

During the past week another friend of the college has passed away, leaving in her will \$10,000 for Eureka College. This will have to stand for at least a year before the college can come into possession of it. It has not been counted, and will not be, as a part of our \$125,000 endowment fund. During the past few days another friend of the college has written a will, leaving \$22,000 to the college. This cannot be counted as a part of our \$125,000 endowment fund.

The fact is, Eureka College has today more than \$150,000 in bequests besides the \$75,000 we have raised on our \$125,000 proposition. This is the strongest argument in favor of the success of the present campaign. We need \$50,000 more by Commencement to finish our present proposition: But, with its completion, the college will be out of debt,

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Some of these remarkable prayers are appearing month by month as the frontispiece of "The American Magazine" during 1910. For a complete sketch of their significance and of the author's personality and work, see the brilliant sketch of him by Ray Stannard Baker, which constituted the leading article of "The American Magazine" in December, 1909, and is now the culminating chapter of Mr. Baker's book on "The Spiritual Unrest."

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IT so happens that in this year 1910, when a new tide of foreign missionary interest is flooding America, the oldest foreign missionary society of the land, the American Board of Commissioners for Foreign Missions, celebrates its centenary. There is therefore a double timeliness to this volume written by the Board's Editorial Secretary, in which the history of its first hundred years is briefly told.

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have \$150,000 endowment and \$150,000 in wills and bequests. If this isn't enough to move the friends of Eureka College to an intense activity during the next few months, I don't know what it would take to do it. At least \$40,000 of these bequests have been written during the past two years as result of our Endowment Campaign. We cannot count this amount because our pledges must begin at once to draw interest at the end of the campaign.

H. H. PETERS.

The Missionary Spirit and the Chicago Churches

These are days of great achievement among the Chicago churches in missions. During the recent Jubilee movement the ladies of the C. W. B. M. raised a special fund of two thousand dollars and announced that the total gifts from the Chicago churches to this society this year would be four thousand dollars. On Tuesday evening, Nov. 22, a little company of forty people from the various churches about Chicago met in a downtown restaurant and raised a special fund of fifteen hundred dollars for the work of the new mission station at Lotumbi, Africa.

This achievement would not be remarkable in many of the cities of our brotherhood. In

ant mission work. Only the pressing necessity of having more medical work done got the grant of Lotumbi. The station was granted earlier than was expected and owing to the debt in the treasury of the society, the board cabled Dr. Dye that they could not enter. Then the missionaries in their heroism decided to divide up and hold the new station until reinforcements arrived. Mr. and Mrs. Smith, who were sent out by the Chicago churches with their money last year, though but newly arrived on the field, are holding the new station with the help of Mark Njoli, the native who recently visited this country.

The danger to Mr. and Mrs. Smith makes their act one of unusual missionary heroism. They are seventy miles from a doctor, with only a log canoe for transportation. Mrs. Smith has had the fever and is not strong. They have but little command of the language yet with which to cope with the natives.

Secretary Corey presented the significance of the Congo work as the bulwark against the Mohammedan invasion. The Mohammedan missionaries are sweeping down from the Soudan. Only a strong Christian nation like Uganda stretched across their pathway can stop them from taking the continent.

The condition of the society's treasury makes it necessary for this advance work to

AN APPRECIATION

In the time of great need the Chicago churches have come loyalty to the rescue for the foreign work. They have not stopped with generous contributions at the time of regular offerings, but they have rejoiced in doing handsome things in times of special emergency. Last year, when Dr. Dye returned to the Congo, there was great need that Herbert Smith and wife accompany him. The Society had no money to send them, so the Chicago people got together and raised \$1,000 in cash. Recently the new station at Lotumbi, Africa, has been granted. It was feared it could not be held because of lack of funds. Again has help come in a crisis. At Topeka Chicago delegates pledged \$1,000 for this emergency. On the 22nd a group of the men and women got together and raised \$1,500. Those who understand the struggles these churches are undergoing in a great city, will know of the genuine sacrifice involved in this. The genuine joy with which the money was contributed was an inspiration. Again will the hearts of the brave toilers on the Congo be made glad.

Stephen J. Corey.

Chicago, its significance arises from the fact that not over three of our churches are even comfortable in their finances and none of them are rich. We have five thousand Disciples identified with our churches. These are in about twenty-two different organizations. Almost every church is either building, or planning to build, or paying off a debt on a building. Running expenses are high in the city. The members themselves are for the most part gathered from the class that hopes to make a fortune rather than from those who already possess one.

The little meeting in the Faddis restaurant was one that will not soon be forgotten around Chicago. Secretary Stephen J. Corey was there to present the large considerations of missionary policy involved in the African situation. On a map were the locations of the stations on the Congo and its branches, Bolengi, Longa, Lotumbi, and Monyeka. The Belgium government has been exceedingly unwilling to grant new stations for Protest-

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REV. DR. R. S. MacARTHUR,
in the New York Evening Mail.

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Christmas time offers an ideal opportunity for all the friends of The Christian Century who have on many occasions expressed their appreciation in words to express it in a practical deed. You can help make a greater paper, if you will.

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be done by a special offering turned into the treasury by January 1, if the work at Lottumbi is to be held.

Mrs. Dye was present. She is well known in the Chicago churches by this time. She made an address full of personal incident and explained in more detail the nature of the emergency. The society hopes to secure further grants as time goes along but should a backward step be taken after a grant was made, our people might expect no more favors from a government which is thoroughly committed to the pushing of the Catholic claim to this territory.

C. G. Kindred took charge of the raising of the money. It cannot be said that any money was "raised." It was freely given. In a quiet and matter-of-fact way the brethren talked over the need and the means at hand for meeting it. Nearly all of the giving was by churches, though some special individual gifts were made. It had been originally intended to raise a thousand dollars that evening. This amount was raised without any co-operation from some of our stronger churches like Englewood and Jackson Boulevard. When the situation became apparent to the meeting, it was thought by those present we should give fifteen hundred dollars. The chairman was inclined to protest raising such a large amount, whether in real earnest or to continue to delude brethren that they were really doing this thing themselves. The audience simply stayed and insisted upon giving the money. The last seventy dollars was made up with a flourishing of bills of small denomination by the audience for a few minutes.

The meeting closed with two short prayers and the singing of a hymn. Chicago had said for the "nth" time what she ever says in the presence of an urgent situation, "I will."

Some of us on the field here can hardly understand this quiet but remarkable missionary awakening. Perhaps it is the city which makes us feel great human problems. We see the problems of the mission field in some form in our urban life. We are not talking much any more about plucking brands from the burning. We are profoundly moved, however, with the idea of giving the non-Christian races our civilization, with its sanitation, education and industrial achievements. Above all are we interested in giving them our great Christian thought of a coming brotherhood of man which shall make it easy evermore to believe in God the Father.

Ashley J. Elliott

This prince among the Christian business men of our churches, died at his home in Peoria, Nov. 10. Though not well for several months, he had been confined to his room but a few days when the summons came.

He was in the prime of vigorous manhood, having been born Jan. 19, 1862. He spent his boyhood and youth in Indianapolis, where he was an active member of the Third Christian Church. He was the son of Mr. and Mrs. J. Perry Elliott, and the mother, a most estimable Christian woman, survives him. One brother, Walter, is a missionary in China, another Ernest, is assistant secretary of the National Brotherhood of the Christian Churches. Howard is a successful railroad man in California, and a sister Rose, has made an enviable record as a teacher in the Indianapolis schools. He was married Nov. 26, 1883, to Miss Alice Washburn, who, with the three children, Hiram, Chester and Dorothy, is left to carry a heavy load of sorrow. Both the sons are married and are successful business men.

He and I have been good friends since we were boys. I loved him like a brother. He was a brave, strong, good man. He took an

active interest in Christian work. He was for many years a trustee of Eureka College, for two years the President of the Illinois State Y. M. C. A., and had served a long time as one of the State Executive officers. He was an enthusiastic Sunday-school worker. He attended nearly all of our Congresses, and National Missionary Conventions, and knew, and was loved by, a host of our people.

One of the last things he did was to superintend the building of a chapel in a day in Peoria.

The funeral services were held in the Central Church of Peoria, Sunday afternoon, Nov. 13, at two o'clock. They were

conducted by Bro. W. F. Turner, his pastor, assisted by Bro. William Price, the minister of the Howett St., Christian Church, and the writer preached the sermon. A great concourse of railroad men, Y. M. C. A. workers, Sunday-school officials, and Brotherhood men, and sorrowing friends overfilled the big room.

We covered his casket and his grave with heaped blossoms, and we left his body on a hillside overlooking the Illinois river, and came away, a sense of irreparable loss tugging at our hearts.

Surely the world is poorer, since this friend of my youth went away.

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A CHRISTMAS GREETING

DEAR FRIENDS: Once more the whole round world gathers about the Manger-Cradle in Bethlehem. How wonderful that the Saviour of the world came as a Child into a human home. How full of wonder the words: "Unto us a Child is born!" Childhood is forever more significant, motherhood more sacred, the Home itself a brighter center of Life and Love.

On this good Christmas Day let us dedicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet.

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace.

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside.

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Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.....
2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.....
3. To know and to do our duty to others.....
4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS
BEGINNERS			
First Year	4	To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV
Second Year	5		Ready
PRIMARY			
First Year	6	To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.	Lessons prepared by MARION THOMAS Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV
Second Year	7 and 8	2. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV
JUNIOR			
First Year	9 and 10	1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.	Lessons prepared by JOSEPHINE L. BALDWIN. Teachers' Text Book—Part I, II, III Pupils' Book for Work and Study—Part I, II, III (With picture supplement)
Second Year	11 and 12	4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV (With picture supplement)
INTERMEDIATE			
First Year	13 to 15	To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV (With maps)

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